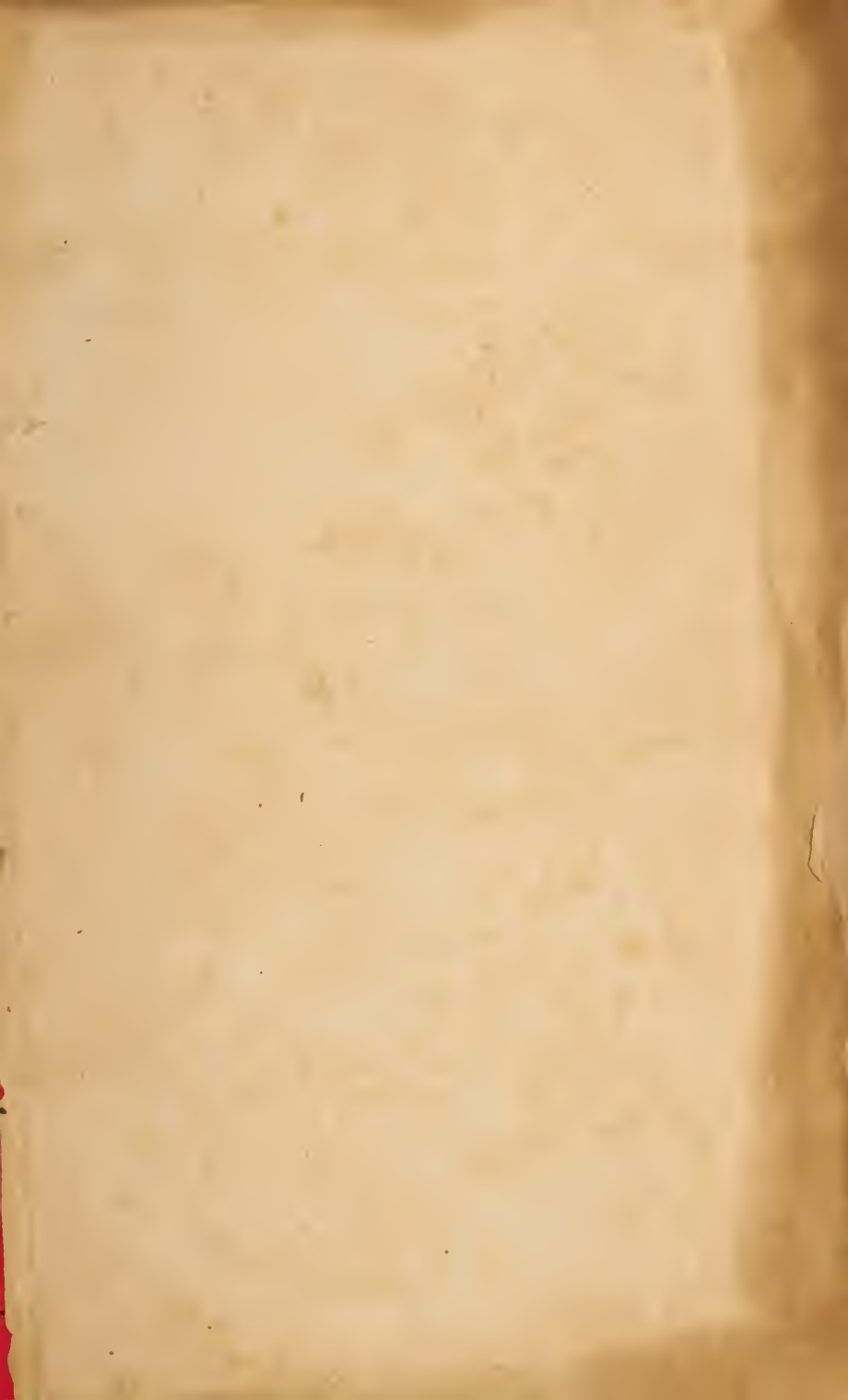




Division I

Section 7



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EDITORS' ADDRESS.

"THIS YEAR THOU SHALT DIE." Jer. xxviii. 16.

TELL me—my guardian Angel ! tell,
What thus infatuates ? what enchantment plants
The phantom of an age 'twixt us and death,
Already at the door ? He knocks, we hear him,
And yet we will not hear What mail defends
Our untouch'd hearts ? What miracle turns off
The pointed thought, which from a thousand quivers
Is daily darted, and is daily shunn'd ?
We stand, as in a battle, throngs on throngs
Around us falling ; wounded oft ourselves ;
Though bleeding with our wounds, immortal still !

YOUNG.

IT is impossible for a person of reflection to enter on a New-Year, without solemn and affecting sensations of mind. A single year is pregnant with such a variety of interesting events, that we find it difficult to suppress the inquiries ; "Where shall I be next New Year's day ? What will be my situation ? Shall I be numbered with the dead, or the living ? Will my countenance be irradiated with the smiles of joy ; or darkened with the clouds of sorrow ? Where will be the wife of my affections, and the children of my love ? Shall I then call them my own, or will they be removed from me forever ?" These are inquiries which, from our past experience and observation, naturally suggest themselves. They are suitable to the opening of a New-Year, and are likely to have a salutary influence on our minds.

There is one momentous change which all must undergo, and the probability that some of our numerous readers may experience this change before the close of the present year, has induced us to offer a few remarks on the affecting language of the Prophet, "This year thou shalt die."

These words were first addressed to Hannaniah. He sustained the character of a prophet, but he was one of those, who, to please the people, prophesied smooth things. He endeavoured to persuade them, that, notwithstanding their impenitence and guilt, they had nothing to dread, for God would soon break the yoke of the king of Babylon. He represented the threatenings of Jeremiah as idle tales, which ought not to be regarded. Jeremiah accused him of prophesying falsely, and was

instructed to say to him, "This year thou shalt die." It would be presumptuous in us to apply this language to any individual in particular, because we have received no such commission from Heaven. But as there is a moral certainty that some among us will die before the commencement of another year, it is proper that we should bring this subject home to our own hearts. Each of us should ask, May not the case of Hannaniah be my case? May not the decree have gone forth, "This year thou shalt die?"

The probability that we may die in the course of the present year will be universally admitted. Many have reason to expect this solemn event, from the boundaries which are assigned to human life. "The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." As a general appointment of Heaven, fourscore years mark the extreme limits of the life of man. Many will therefore be called to pay the debt of nature this year, because the principle of life in consequence of old age, will become exhausted.

But we are convinced by painful observation, that death does not confine his conquests to the aged and infirm.

"Like other tyrants, death delights to smite,

"What, smitten, most proclaims the pride of power."

He seizes his victims from the young as well as from the old. Here, he takes the infant from its cradle—there, the blooming youth. Yonder, he smites to the dust the man whose bones are full of marrow, who is in the full vigour of life. And yonder, he lays his withering hand on the beauteous female, and she becomes an unsightly corpse. The bridal attire which was prepared for her, is thrown aside, and the

anticipated marriage-day is changed into a scene of grief and woe. Are these fictions or facts? If they are facts, why do we think and act as though death were far from us; and what reason have we to suppose that we are favourites whom he will spare; or that we shall be invulnerable to his deadly shafts?

Surely no one will have the temerity to say, "I have made a covenant with death, and an agreement with the grave, that I shall live another year." No person can be assured of this from his present situation; for neither youth, nor health, are any security against the stroke of death: "One dieth in his full strength, being wholly at ease and quiet; another dieth in the bitterness of his soul, and never eateth with pleasure." Neither can any one have an assurance of the continuance of his life from others. The Physician may flatter his patient with the hope of returning health, he may exert his utmost skill, and try the efficacy of the most suitable medicines, but when the arrow of death pierces the heart every effort is vain. Who then can presume upon the continuance of life? Are you young—visit the grave-yards in your neighbourhood, and you will find that many younger than you, are interred there. Are you firm in health—there you will learn that "in the midst of life we are in death."

Are you men of wisdom and wealth—there you will see the rich and the poor, the ignorant and the wise laid together. With these monuments of the mortality of man before you, you will surely be impressed with the conviction that nothing can shield you from the unerring darts of death.

Nor should it ever be forgotten that the seeds of dissolution are sown in our frames. They grow with our growth, and

strengthen with our strength. And though these seeds spread, and ripen, and come to maturity in some, sooner than in others; yet, we are all more or less reminded, that they exist within us. Why the feverish habit under which one person labours, and the cough which is so troublesome to another? Why the general debility to which one is subject, and the local pain with which another is distressed? These cases all address us with a voice which ought to be heard; and their language when rightly interpreted is; "Man, thou art mortal! And, however beautiful and well proportioned thy body may be, yet it is an earthly body, which shall soon crumble to dust. It is a tabernacle erected for the temporary accommodation of the soul, and will soon be taken down. Thy life is only a vapour which appeareth for a little time, and then vanisheth away." Every one of us, then, ought to be impressed with the solemn truth—"This year I may die."

It is a solemn consideration, that the year will arrive in which every one of us must close our eyes on the scenes of time. "Is there not (says the Patriarch) an appointed time for man upon earth? Are not his days also like the days of an hireling? His days are determined; the number of his months are with thee. Thou hast appointed his bounds, that he cannot pass."

What *days* or *months* are allotted for us, we know not; a knowledge of this fact might tempt us to presumption or despair; it is therefore wisely concealed from our view. But, if we were permitted to open the book of Providence, which is chained to the throne of God, there we might see, perhaps, that our span of life will terminate this year. There we might read the decree written by the hand of Jehovah, "This

year thou shalt die." Since, however, we know not what may happen, it is our duty to act like those who know not how long they may live, nor how soon they may die. As in some year we must die, let us not banish from our thoughts the probability that this may be that eventful year.

We shall close this communication with a few brief reflections.

The uncertainty of life, and the transitory nature of earthly good, should wean us from an inordinate attachment to worldly objects. How forcible on this subject is the reasoning of the apostle, 1 Cor. vii. 29, 30, 31. "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it, for the fashion of this world passeth away."

It is a forgetfulness of our mortality, or that we may die within the limits of a few short months, which causes us to pursue the affairs of life with such unbounded ardour. Should we give our undivided attention to the acquisition of wealth, or honour, or pleasure, if we knew that the grave would be our dwelling place before the return of a New-Year? Should we neglect that religion which is necessary to our happiness, and our souls which will exist forever, for the sake of this world, if we were duly impressed with the probability that this year we may die? And yet this may be our last year. Our life is suspended by a thread; and a thousand unforeseen events may break that thread, and thus sever us at once from all the scenes of life. How important then, that this world

should not engross all our thoughts, while our future state is forgotten. Let us maintain a daily conviction that the "Fashion of this world passeth away."

Death itself is an awful event, but that which gives to it its greatest importance, is the state of happiness or misery to which it introduces us. The Bible assures us, that he who believeth shall be saved; and he who believeth not shall be damned. Now, if death may be at the threshold of our habitations, how important it is, that each of us should ask, "Am I a believer or an unbeliever? Can I meet my Judge with an humble hope of sharing in his mercy; or have I reason to fear that I shall be ejected from his presence?"

Should any read this Address who are conscious of their distance from God, and their want of religion; let us remind such of the importance of an immediate return to Him. It is probable you have resolved at some future time to seek religion in earnest. When you have established yourself in business, formed a connection for life, or amassed a certain amount of property, then you think you will have leisure to attend to the concerns of the soul. But has it never occurred to you, that while you are pursuing these worldly objects, the hand of

death may arrest you and defeat all your plans? You may be compelled to stand before God, destitute of an interest in that salvation which you neglected for the perishing objects of sense. If the blessings of the gospel are of any importance to you, they are of importance *now*. If it will ever be your wisdom to seek an interest in these blessings, it is your wisdom *now*. If you put these things far from you *now*, you may be undone forever. Now is the accepted time, and now is the day of salvation. To-morrow you may have entered the world of spirits, where no pardon is offered to guilty souls. How salutary then, the caution which is given by the wisest of men! "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

"To-morrow, is in another world."

Seeing that death may come when least expected, it is desirable that the Christian should be in a waiting attitude. He should be prepared to meet, and to welcome the approach of his Lord. He should have his loins girded, and his lamp burning bright, that he may without dismay, hear the annunciation. "Behold the bridegroom cometh!" and thus enter with joy to the marriage supper of the Lamb.

Religious Communications.

SELF-EXAMINATION.

For the Am. Bap. Mag.

"*Examine yourselves.*"

THE spirit of this precept is essentially the same with that of a famous oracle among the Ancients, "*Γράβι οἰαυτοῦ*," which was inscribed, in golden capitals, on the Delphian temple of Apollo. But, blessed be God, we are under no necessity, real or imagin-

ary, of travelling into Egypt, or of consulting Delphian oracles, for the purpose of obtaining a knowledge of our character, duty or happiness. Sitting, as we do, under the meridian effulgence of gospel light, we have only to open our eyes, and we behold it.

Self-examination is necessary to self-knowledge. To say that self-knowledge is useful, is merely to say of it, what may be said

of knowledge in general. But as man has a natural desire for knowledge, and as his means and capacities for acquiring it are limited, it becomes no less his interest than duty, to direct this inclination to the selection and pursuit of the *most important* objects.

A knowledge, then, of our *temper* and *passions*, will assist us to govern them. This may be doubted by those who think it a sufficient excuse for being morose, passionate, or quarrelsome, that such is their natural disposition. But until it is proved that it is not our duty to smooth the asperities of our temper, to control our passions, and subdue our appetites, such a disposition affords no palliation. It may render the duty more arduous, but can never cancel its obligation. Were this excuse admitted, it would follow, that the more frequent and habitual a man's crimes were, the more his criminality diminished. Without this knowledge, therefore, we cannot effectually restrain our evil propensities, cannot conquer ourselves, cannot live worthy of our high destination as immortal beings.

A knowledge of our *powers* and *character* will be highly useful in the choice of a profession. It will prevent many of those disastrous miscarriages, which are now so frequent in the various walks of life; will check haughty ambition, and give confidence to modest worth. Every person may shine, with more or less splendour, in some sphere of usefulness. But how few have a sufficient acquaintance with themselves, to lead them always to move and shine in their proper orbits! A man who knows little or nothing of his own country, will sometimes travel from continent to continent, to become acquainted with the world: in like manner, one, who is profoundly ignorant of himself, may pry with

assiduity into the character of others. A linguist may assume the character of a poet; a poet, that of a politician. It is the want of such knowledge as self-scrutiny would afford us, that allows us to think, if not speak highly, of the goodness of our hearts, to bless ourselves for the superior number and excellency of our virtues; but which, perhaps, are visible only to ourselves. It is this which leads us to mistake the praise for the practice of virtue, to substitute a single act for a habit, an exception for a rule; that leads us to imagine, because we have done some deed of charity, or shed some tears which we call penitential, that we stand high in the favour of Heaven, and are fair candidates for immortal bliss.

While we are *incessantly* conversant with the world, we are in danger of adopting its maxims, and of imbibing its spirit; of relinquishing the frankness and honesty of our earlier days, for the duplicity of the courtier, or the intrigues of the partisan: in danger of exchanging the rigid virtues which a pious education may have given us, for others which are more pliant; of resigning those sentiments of religion and duty which we have drawn from the scriptures, for others which are more current. Why is it, that the worldling pursues with such ardour some earthly good, some temporary gratification, regardless of his higher powers, and of the interminable duration of his existence? He gives himself no time for serious reflection on his character and prospects. He is contented to remain ignorant of himself, and of the goal to which he is tending. Why is the christian so little influenced by the principles of his religion? Why so unfrequently actuated by those high hopes and awful sanctions, which are presented to him in

his Bible ? Why, but because he neglects retirement, meditation, and self-scrutiny ?

An acquaintance with ourselves will render us less proud and censorious, more ready to bewail the depravity of our own hearts, and the imperfection of our own actions, than to seek for blemishes in those of others, or to delight in exposing those blemishes. It will teach us the superior value of the soul, and our obligation to render all our plans and pursuits subservient to its welfare.

There are, however, obstacles to the acquisition of this knowledge. We decline scrutinizing our motives, hopes and desires, lest we should find some depravation to deplore, some obliquity to rectify. It is painful to probe a wound ; but it is often necessary for the preservation of life. It may cost us many a struggle to tear away our refuges of lies, to dethrone our darling vices, and to prostrate ourselves in the dust before our Maker ; but till this is done, we have no encouragement from the scriptures, to expect the approbation of that Being, whose favour must ultimately constitute our sole happiness.

To acquire this most useful knowledge, we must occasionally abstract ourselves from the hum of business, and the thoughtlessness of worldly intercourse. We cannot trace all the deceitful windings of our hearts ; cannot investigate our past actions, and make them the regulator of our future conduct, without seasons of retirement and meditation. Such seasons every man will embrace, who has a desire to listen to the voice of God in his word, to weaken the force of seductive example, to form or invigorate virtuous resolutions.

The subjection of our desires and passions to the control of reason and religion, should ever be our aim ; and self-scrutiny,

which is a prerequisite, is enforced, not only by the wisdom of antiquity, but by the solemn sanctions of our holy religion.

IMLAC.

Sea-Serpent, the Leviathan of the Scriptures.

We do not take upon ourselves to decide, or even to offer an opinion respecting the Sea-serpent, which has excited so much inquiry of late ; but as the following remarks from our esteemed correspondent appear candid and ingenious, we submit them to our readers. *Ed.*

For the Am. Bap. Mag.

Messrs. Editors.—The various remarks respecting the Sea-Serpent have for some months subsided ; but the silence on that subject has probably originated in consequence of his absence from our coast during the season of winter. That such an animal has existed in our waters, few persons I presume, under the exercise of rational faculties scarcely admit a doubt. If we can admit the testimony of two or three witnesses, to substantiate a fact with regard to ordinary subjects, why are we not bound to admit the testimony of a cloud of witnesses, whose characters are unexceptionable, as respects their veracity, when they so nearly agree in testimony with regard to a certain animal they have seen, especially when we can assign no other cause for our disbelief, than that we have not seen him ourselves ? How few people doubt the existence of the *white bear* of Lapland, or the *hippopotamus* (river horse of Egypt,) and yet how few persons in this country have seen either.

Historians inform us of land serpents superior in length to any accounts I have seen of the sea-serpent. Pliny mentions one that attacked the Roman army under

Regulus, which, when slain, measured 120 feet in length. In *Lucan's Pharsalia*, we find accounts of immense land serpents, with which the Roman army contended, and which proved the destruction of many soldiers. Sailors brought us accounts many years since, of discovering serpents in the South seas, whose length appeared immense. Dr. Johnson (I think it is) defines the exercise of *right reason* to be the following: 'Not to believe, without sufficient evidence, and to believe, upon sufficient evidence.' I imagine we have had sufficient evidence of the existence of the serpent alluded to; it is therefore, according to the definition, the exercise of *right reason* to believe it.

My design in the following remarks is, to attempt to prove that this species of Serpents is the Leviathan of the scriptures. The most particular description of the Leviathan is contained in the 41st chap. of Job. That the writer could have had no allusion to the whale, as is commonly supposed, is evident from the examination of a few verses: 'Shall thy companions make a banquet of him? shall they part him among the merchants?' Plainly implying that he never could be parted among the merchants. Perhaps there is no animal that exists, which is more particularly divided among merchants. Again, verse 7th, 'Canst thou fill his skin with barbed irons, or his head with fish spears? His scales are so near one to another, that no air can come between them. They are joined one to another, they stick close together that they cannot be sundered. He esteemeth iron as straw, and brass as rotten wood.' That no part of the above is applicable to the whale, needs no comment; it must be self-evident to every observer.

The objections against the Crocodile, are still more weighty, if possible, than against the whale.

though I am sensible that most of the learned of modern days, and especially commentators on the scriptures, attempt to establish the idea that the crocodile is the only animal that can be intended. But let us compare his character with the 1st verse of the chapter mentioned above: 'Canst thou draw out the Leviathan with an hook? or his tongue with a cord that thou lettest down?' That the crocodile can be taken with a hook, has, we have reason to believe, always been known. *Herodotus*, 'the father of history,' who lived nearly 500 years before Christ, mentions (lib. ii. cap. 70) the manner of taking one with a hook. He says, 'they threw a piece of hog's flesh on a large hook into the Nile; the fishermen drew it on shore, threw dirt in its eyes, and killed it.' I have myself raised one from the ground, and held him up with a rope tied to a piece of fresh meat, and flung in his mouth, though he at the same time, had another round his neck and fastened to a post. I mention this to show that it is as easy to take a crocodile with a hook as any fish whatever. Other texts in the same chapter, and elsewhere, might be adduced, which are equally conclusive. It may suffice to mention one alluding to the rapidity with which the Leviathan is represented to move. 'He maketh the deep to boil like a pot. He maketh the sea like a pot of ointment. He maketh the deep to shine after him,' &c. Every one who has the least knowledge of a crocodile, knows that all his motions are extremely slow and clumsy. It is evident, therefore, that the *Leviathan* is not the *Crocodile*. It now remains to be proved that the *Leviathan* is a *Serpent*; and then to compare his character with that of the sea serpent alluded to.

In Isaiah xxvii. 1, we read, 'In that day the Lord with his sore

and great and strong sword, shall punish *Leviathan, the piercing Serpent, even the Leviathan, that crooked Serpent,* or it might more literally be rendered, *Leviathan, the extended serpent, even the Leviathan, that folding or winding serpent, (nachash gnaklathon)* an epithet that cannot apply to any other animal than the serpent. Though I am aware that Dr. ADAM CLARK, and others of less note who have adopted his opinion, believe the word *nachash*, here rendered serpent, means an *ape, baboon, or ourang-outang*, as it is the same word for serpent which tempted Eve. And from its *conversing* with Eve, they attempt to inform us that 'Eve must have been frightened,' &c. &c. (not thinking that '*fear brings torment,*' which could not be in Paradise.) They further state, 'that it could not have been a serpent, because the serpent never eats dust.' Let us refer to scripture on this subject, Micah vii. 17, 'They shall lick the dust like a serpent.'

The word *nachash* is almost the only word rendered serpent throughout the Old-Testament; and *ophis*, which has precisely the same meaning in the New-Testament. 'And Moses cast his rod on the ground, and it became (*nachash*) a serpent. He then put forth his hand and caught it by the tail, and it became a rod.' How puerile the idea, that this was an *ape*; and equally ludicrous would such a translation be, in any other passage in which it occurs, though no less than thirty times is the word *nachash* rendered serpent in the Old-Testament, and *ophis* fourteen times in the New. This must have the same meaning with *nachash*, because quoted by inspiration, viz. 2 Cor. xi. 3. '*As (ophis) the serpent beguiled Eve through his subtilty.*'

It is matter of astonishment that a man of Dr. Clark's re-

search, should have entertained an idea so ludicrous, and one which perfectly refutes itself. Let us have recourse to his rendering in the verse mentioned above. 'In that day the Lord with his *sore and great and strong sword*, shall punish the Leviathan, that *extended 'ape,*' even the *Leviathan, that folding 'ape !*'

As I imagine it is fully established that the *nachash* is a serpent; it must be equally evident respecting the Leviathan, because the verse says expressly that the Leviathan is the (*nachash gnaklathon*) the winding serpent. I think, also, it is evident that the latter clause of the verse refers to the same thing continued; 'the Lord shall punish the Leviathan and slay the *Dragon* in the sea. This is merely the manner in which the Lord will *punish* the Leviathan by *slaying* him; though a different word is used for the same reptile. A similar passage is contained in Psalm lxxiv. 13, 14, 'Thou (Lord) breakest the head of the *dragon in the waters*; thou breakest the heads of *Leviathan in pieces.*' *Dragon and Serpent* are used in scripture as synonymous terms. In proof of this, we need only refer to the 12th of Revelations: 'And when the *dragon* saw that he was cast unto the earth—Where she is nourished for a time from the face of the *serpent.* And the *serpent* cast out of his mouth water as a flood after the woman. And the earth—swallowed up the flood which the *dragon* cast out of his mouth. (The original is the same, *drakone* and *ophis.*)

The verse then in Isaiah 27th, before mentioned, will now read, *Leviathan, that extended serpent, even Leviathan, that folding serpent that is in the sea, (or, the sea-serpent,) will the Lord punish by slaying him, with a great and strong sword.*

We are next to examine in what respects the sea-serpent on our coast, corresponds with the scripture account of the Leviathan.

He is represented by those who have had the best opportunity of seeing him, as being covered with large scales.

Job xli. 15, says of the Leviathan, *'his scales are his pride, shut up together as with a close seal.'*

They generally agree that his scales were impenetrable, and that they frequently shot musket balls at him, but without any kind of effect upon the serpent.

Verse 28, *The arrow cannot make him flee, sling stones are turned with him into stubble, darts are counted as stubble; he laugheth at the shaking of a spear.*

The serpent has always been represented as striking those who have seen him with peculiar fear and astonishment, when at a distance from their vessels and boats, and more especially when passing under them.

Verse 9, *Shall not one be cast down even at the sight of him? Lay thine hand upon him, remember the battle, do no more;'* or as it should be rendered, *never think of the battle.*

It was mentioned in many of our last summer accounts of him, that he frequently raised himself up in the water, and exhibited at that time especially, a most frightful appearance.

Verse 25, *When he raiseth up himself, the mighty are afraid. He beholdeth all high things.*

He was always represented as being extremely rapid in all his movements; some believed he travelled a mile in a minute.

Verse 31, *He maketh the deep to boil like a pot, he maketh the sea like*

a pot of ointment; he maketh a path to shine after him; one would think the deep to be hoary.

What animal, or what serpent is so well calculated to go to the bottom of the sea as the sea-serpent?

In Amos ix. 3, where the Lord is speaking of the destruction that awaiteth the incorrigible Jews, he says, *'Though they be hid from my sight in the bottom of the sea, thence will I command (nachash) the serpent, and he shall bite them.'**

From the above comparisons we are led to believe, there is almost a perfect correspondence of character, and as far as is possible at present to compare them, we can discover nothing dissimilar.

I would once more refer to the opinions of the ancients, and quote a beautiful description of two sea-serpents, contained in Virgil's 2d book of the *Æneid*, beginning at the 200th line.

*'Ecce autem gemini a Tenedo, tranquilla per alta
(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterque ad litora tendunt;
Pectora quorum inter fluctus arrecta, jubæque
Sanguineæ, exasperant undas; para cætera pontum
Pone legit, sinustque immensa volumine terga.'*

This story is familiar to all classical readers. How much of truth is contained in these lines, or how much to be ascribed to the imagination of the poet, I shall not pretend to decide. At all events, he had some very correct ideas with respect to the sea-serpents; and his description, though more beautiful than any of modern days, appears to correspond to the same monster of the deep.

Having thrown together the above remarks, I submit to the candid public to decide, whether the Sea-Serpent is not the Leviathan of the Scriptures.

AMICUS.

THE BIRD THAT FORSAKES HER NEST.

Prov. xxvii. 8. As a bird that wandereth from her nest, so is a man that wandereth from his place.

IN DR. HODGSON'S elegant version of this book,* the passage is thus rendered :

"Like a bird that forsaketh her nest, Is a man who deserteth his home."

These words are fitted to reprove the truant school-boy—the gossiping wife—the idle student—the negligent pastor—the scheming, roving tradesman—and many other children of discontent. Leaving them, my object in this paper will be to show, that this proverb administers reproof to many of the members of our churches, who run to hear a popular preacher—to see "a reed shaken with the wind." But the eye is not satisfied with seeing, nor the ear with hearing, and therefore the next sabbath, and the next, they are tempted to renew their excursions. A Christian church is a Christian school: let every teacher, let every learner keep his own place.

It is readily granted, that, in large churches, many must be excused for occasional non-attendance, on account of personal or family affliction, age and infirmity, distance of habitation, or absence from home on journeys of business; to which may be added, unexpected incidents in the course of Providence. But when a Christian carelessly omits to fill up his place in the church to which he belongs, he does an injury to himself—to the minister—to the church—and to the interest of Christ in the neighbourhood: and therefore his conduct must be very displeasing to Christ himself, the great Head of the church.

First: He injures himself. *He hinders his own spiritual improve-*

ment. It is the business of the minister to exhibit in the view of his hearers the whole counsel of God; to take them, as it were, by the hand, and lead them through all the land, and show them the length and the breadth of it. To obtain a clear, correct, and comprehensive view of evangelical truth requires in ordinary cases a constant, close, and long continued attention. What numbers have need to be put back again to the first principles of the oracles of God! Men in age they are, but babes in knowledge: they must be fed with milk, and not with strong meat. Again: *He cuts himself off from the sweets of fellowship with his brethren.* "Iron sharpeneth iron: so a man sharpeneth the countenance of his friend." Prov. xxvii. 17. There must be frequent interviews regularly kept up, in order to establish and cement this holy friendship. Happy are they who "take sweet counsel together, and walk to the house of God in company." Psalm lv. 14. Another consideration of serious import is suggested by Mr. Bragge, who says:† "I have for many years past made it my observation, that as church members carry it towards the church to which they belong, either in seeking its welfare, or in neglecting it: so their families are built up, or pulled down; blessed or blasted, according to that awful word, Psalm cxxix. 5, 6 "Let them all be confounded and turned back that hate Zion. Let them be as grass upon the house-tops, which withereth afore it groweth up."

Secondly: It is an injury to the minister. It is *discouraging* to see the number diminished. It damps his spirits, and renders the tone of his voice feeble and languishing. It is a *disappointment.* Having looked over the

cases of his hearers, he selects his subject. He sees one in great danger from temptation, and he hopes that the text itself which he has chosen may prove a useful caution. He knows that another and another are in great heaviness through many trials, and he feels an ardent desire that one part of the sermon may be as a word in season to their weary souls. But alas! these very persons are absent! If this be often the case, he is discouraged from paying particular attention to particular cases, which might be greatly to the advantage of many (for what suits one may suit twenty): and thus his work becomes a burden. It is a *breach of covenant*. The pastor and every member of the church are pledged to each other, and the vows of God are upon both parties.

Thirdly: The conduct here animadverted upon is an injury to the church. It furnishes a precedent which may have an evil and pernicious influence. And who is he that can estimate the weight, or measure the extent, of his own influence? It shows great disrespect to the church; to the prosperity of it in general, and all its members in particular. It is obvious that it has a direct tendency to break up the church. The new converts at Jerusalem continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. See Israel encamped! Every tribe, and every family, is in its own place.

"How beautiful thy tents, O Jacob!
thy tabernacles, O Israel!

Like vales planted with groves; like
gardens on the side of a river!

Like lign-aloes planted by the *Lord*;
like cedars by water-streams!"

Fourthly: It is an injury to the interest of Christ in the neighbourhood. What can the people

of the world think, when they see the members of the church running in different directions on the Lord's-day? Members of other churches, when they observe instances of this kind, will drop a painful tear! And what a stumbling-block does this conduct put in the way of inquirers! They are newly awakened; they wish to join the church: they look for perfection; and will they not wonder what church-fellowship can mean? On the other hand, consistency, which is the best evidence of sincerity, accompanied by uniformity and perseverance, and animated by ardent affection, will constrain inquirers to say, "We will go with you, for we have heard that God is with you." Zech. viii. 23.

Lastly: This Reubenitish, unstable conduct must be very displeasing to Christ himself. He that walketh among the golden candlesticks, beholds all the affairs of all his churches, and he knoweth their works. Hath not one of his apostles said, "Let us hold fast the profession of our faith *without wavering*; for he is faithful that promised: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching?" Heb. x. 23, 25. Revolving in our minds considerations of this class, let us say with the pious Jews of old, "We will not forsake the house of our God." Neh. x. 39. Let us tremble at the thought of being lukewarm in a cause which interested the heart of the eternal Father before the world began; a cause of which it may be said, that the Son of God came down from heaven to die that he might promote it; a cause which the Holy Spirit has ever owned and honoured; which the wisest and best of men in every

age have espoused with their whole hearts; in which a countless multitude of martyrs have bled gloriously; which attracts the attention, and employs the energies of all the holy angels; and which, in a word, involves in it the highest glory of God, and the dearest interests of man!

Reader; pause and reflect.—It is a cause, the embracing or rejecting of which will draw after it a train of consequences, that will run on to an endless length in the world to come. W. N.

Stepney. [Eng. Bap. Mag.]

STRICTURES ON THE REVIEW OF ROBINSON'S HISTORY OF BAPTISM.

Concluded from p 211.

IN my strictures on the Review I shall endeavour to be as brief and candid as possible. I am willing to admit and believe, that the Reviewer was sincere in his intentions, and I allow him to be learned in his criticisms; yet I think he wrote under an excitement and apprehension disproportioned to the cause; and against his production I object,

First. That it was unnecessary as a precautionary measure; for I am inclined to think that not one in a thousand of the readers of my Abridgment, would have discovered any Socinianism in it, had they been left to their own voluntary reflections.

Second. That the unfriendly insinuations, and sweeping censures of the Review, are ill-timed and injudicious, calculated to excite a needless alarm of danger, to create in the reader aversion and distrust, and thereby to hinder the good effects, the work might have produced. And it is an unpleasant fact that many subscribers, having full confidence in the

Magazine, have on account of the Review refused to take the book, or keep it in their houses.

Third. There is a strong appearance of prejudice and prepossession in the Review against the work; and although the Reviewer makes his quotations from my Abridgment, yet he appears, in his general remarks, to have had his eye upon the original work, of which I complain, as improper and unfair.

Fourth I complain of the Reviewer for his extract from Dr. Fuller against Mr. Robinson. This seems more like the attempt of a determined adversary, than the impartial exhibitions of a candid Reviewer. Dr. Fuller was a man of excellent spirit, and the Christian Public has acknowledged him, as a very fair and candid disputant. But it is well known, that the best of men are apt to think less favourable of the motives of those who have deserted their principles, than of similar characters, with whom they have never been connected. But it ought to be remembered that he referred to Mr. Robinson's *Ecclesiastical Researches*, as well as his *History of Baptism*; and I should think his remarks would apply much better to the former than the latter.

The *Researches*, is a large quarto volume, nearly the size of the *History of Baptism*, but is of a much more Socinian, or anti-orthodox character.

But if it be admitted that Mr. Robinson in writing his *History of Baptism*, sought principally under this inviting title, the establishment of his peculiar opinions of Theology, then all confidence in his integrity is destroyed; all his historical statements must be tested by other writers, and such tests we cannot procure, for most of the Authors from which Mr. Robinson quoted, are

such as we have never seen, and can never expect to see.*

Fifth. I object to the insertion of the vague and hearsay report of the Baptists in England declining to circulate the writings of Mr. Robinson, on account of their dangerous tendency, as invidious and unfair. A Reviewer ought not to retail the opinions and criticisms of others, but to point out with a skilful and impartial hand the merits and defects of a work: to strike a fair balance between them; and to graduate the rank it ought to hold, in the literary, the moral, and religious world. It is very common for readers to quote the opinions of Reviewers respecting a work; but it is not common, for Reviewers to quote the opinions of others. But it is certain, notwithstanding what the Reviewer has said, that some of the Baptists in England do encourage the circulation of Mr. Robinson's writings, by advertizing them in their Magazines, and by their principal Booksellers offering them for sale, and recommending them as valuable and scarce. But I think it hardly consistent for the Reviewer to say what he has of the Baptists in England, and at the same time to recommend this work, to be read by our American Baptists.

Sixth. As the grand scope and design of the Review was to point out the Socinian sentiments contained in my Abridgment of this work, I complain of unfairness in objecting to so many passages which have no direct bearing on the subject, but which may be controverted without involving the Socinian controversy. And indeed there is but one passage, viz. Mr. Robinson's Paraphrase of the first chapter of John, con-

tained in the two first pages of the book, in which it can be pretended that Socinian opinions are directly advanced, and in that it is said to be done in a very sly manner. I acknowledge that this Paraphrase is of a Socinian cast, but I had not studied the controversy sufficiently at the time I made the Abridgment, to be apprized of the fact. And I am also free to declare that I do not think that this paraphrase gives the true meaning of the passage; for I must believe that Jesus Christ is the author of the material creation, as well as of the Christian economy.

Seventh. I complain of some of the objections of the Review, because the sentiments advanced by Mr. Robinson, and opposed by the Reviewer, have been advanced by some of our most eminent and orthodox divines.

Mr. Robinson's suggestion that John did not know Christ to be the Messiah, till after he baptized him, the Reviewer rejects as improbable. But I find the celebrated Robert Hall in his *Terms of Communion*, pp. 16, 17, exactly agrees with Mr. Robinson on this point.

The Reviewer condemns Mr. Robinson's conjecture respecting the appearance of the dove that descended on the Saviour after his baptism, as unbecoming a christian historian. But Dr. Gill in his exposition of this passage, has exactly the same paraphrase; and observes that the account given in Matt. iii. 16, "does not necessarily design the form of the creature, but the manner of its motion.

The account of the Council of Mela, and a number of other passages, objected to by the Reviewer, have been quoted and

* Mr. Robinson had access to the immense library of the Cambridge University, and had the advantage of ancient authors whose works are very scarce, and could not probably be procured in this country.

explained by some of our most distinguished writers on the Baptistal controversy, in the same manner as Mr. Robinson explains them.

The Reviewer's apology for Austin's declaration, that *infant baptism was an apostolical tradition*, is not a little surprising from a Baptist pen. I presume it is the first time that ever a Baptist writer made a concession of such immense importance to the Pedobaptist cause. The advocates for Pedobaptism have ever relied upon this declaration of the famous Bishop of Hippo, as one of their most invulnerable and conclusive historical proofs. Mr. (now Dr.) Worcester of Salem, and Mr. Merrill then of Sedgwick (Me.) now of Nottingham West, (New-Hampshire,) a few years since, disputed sharply on this far famed passage, in the writings of St. Austin. I have not their pieces at hand, but I remember that Mr. Merrill asserted, that if Austin made this declaration, he was mistaken, and that Mr. Worcester accused him of arrogance and rashness, in thus presuming to contradict this eminent Latin Father.

Mr. Robinson's reply to this assertion of St. Austin (p. 202) is the most to the point of any thing I have seen on the subject, and is as follows; "Austin and his company were the first who ventured to attack at law believers' baptism. They did not pretend to ground infant baptism on scripture, but tradition; and as they could not possibly cite a law, human or divine, they ventured to place it on universal custom. But with what possible decency could Austin dare affirm this? Some who have no very favourable opinion of either the sincerity or modes-

ty of the man, are so shocked at this affirmation, that they suspect his works have been interpolated, and think he could not possibly say so. Yet he is allowed by those, who have most studied his books, to have constantly affirmed this. Was he himself then baptized in his infancy? Was Ambrose who baptized him, baptized in his infancy? Was his own natural son baptized when he was an infant? Was his father Patricius baptized when an infant? * Had he who pretended he had been a Manichean, never heard they did not baptize infants? Had all other hereticks escaped his notice? Had he forgot himself, when he taxed the Pelagians with denying infant Baptism? and when he complained in another Book, of people who opposed it? If it were an established, and universal custom, for whose use was the law made to compel it? A thousand more such questions might be put, all serving to contradict this assertion."

How was it possible this man could call infant Baptism an Apostolical custom?

Seventh. The manner in which the Reviewer has treated the passage objected to, in page 506, is not the most happily expressed. In closing his remarks upon that passage, he observes, "we are happy to find the Editor in a note upon this place, giving his readers a hint that they are treading upon fairy ground." These were not my words, nor was this mode of expression warranted by my Note. Mr. Robinson says, "some (that is, Baptists,) have no fundamental articles, and only require a person to profess himself a believer in Christ; and this seems to be the only true ground of action." This is the practice of

* These were all born of Christian parents, and yet Austin himself was not baptized till he had a son fifteen years old, who was baptized with him. Ambrose bishop of Milan was not baptized till after his election to the bishoprick.

some of the General Baptists in England, and they produce for authority, the account of Philip and the Eunuch. And could we be as well satisfied with the purity of our candidates, as Philip was with that of the Ethiopiean convert, I should want no longer experience than he told, and no other articles of faith than the one he confessed. But in this age of error and hypocrisy, I am of opinion that a more circumstantial account is needful; and suspecting Mr. Robinson was for a latitude to which I would not subscribe, I merely observed in a note—"It may be questioned whether there is not a little too much laxity in this expression."

Eighth. The charge against this work as being redundant in matter, I think was inconsiderately made. Strictly speaking, every thing on Baptism, except the New Testament, is redundant and superfluous; for as Baptists, we believe that is full and sufficient. But as our opponents have seen fit to range the whole round of history, and to travel back to the remote depths of antiquity, to disprove our positions and to establish their own, Mr. Robinson undertook to follow them through all the mazes of history and criticism, and to explore every winding avenue and obscure retreat, and to lay open a full and comprehensive view of the futility of their arguments, and the stability of ours; and to illustrate the astonishing perversions and abuses of this plain, simple ordinance of the christian economy. And as Baptism has been perverted to almost every purpose that can be named, whether of Church or State, of Popes or Princes, of Priests and Peasants, and has been incorporated in all the principles, passions, and interests of mankind, both for this world, and that which is to come, observa-

tions which at first sight, may seem foreign and irrelevant, upon a closer inspection, will be found to be either nearly or remotely connected.

And, besides, every author has his own peculiar mode of writing. Mr. Robinson's was full and diffusive; his vocabulary was copious and abundant; his researches into every subject he examined were thorough and extensive; he seemed at once to grasp in his copious mind the whole view of his subject, and to have every thing he could wish to say completely at command.

And it ought to be remembered that he did not set out to write a mere controversial pamphlet on Baptism, but his range was wide, his plan was extensive, and his labour was great; and while splendour of talents is revered; while profundity of learning excites the admiration of mankind; while perspicuity of style, and elegance of diction shall secure applause; while a copious, flowing, vivid, and commanding narrative, is preferred to common monotonous recitals, Mr. Robinson's History of Baptism, will remain a monument of human genius and industry, notwithstanding the defects of his Theology, and the exuberance of his pen.

The Review, throughout, presents a singular compound of censure and praise, of commendation and blame. And it is obvious that the commendatory remarks, were inserted, and appended by another hand; but they came in too late to save the credit of the work, or to excite in the minds of the readers a favourable disposition towards it.

The Reviewer makes a judicious remark on the impropriety of rejecting the Histories of Hume and Gibbon, on account of the infidelity of their Authors. "So neither," continues he, "would we reject the History of Baptism,

on account of the Socinianism of Robinson." This is a well timed reflection, and had it occurred to him in the beginning of his strictures, I think it would have contracted their length, and abated their severity.

All liberal minded men are ready to admit that a man may write well on some subjects, notwithstanding, in their opinion, he may think incorrectly upon others.

It was said of Lardner's Credibility, that "though the materials still exist, and might be used by another man, yet it is altogether unlikely that such a man would appear of his profound learning," &c.—so I think it may be said of Mr. Robinson's History of Baptism. So that in both cases there is a strong probability, that the world would not have been favoured with their profound respective productions, had not they individually undertaken their execution.

And it is some proof of the incontrovertible positions of Mr. Robinson, that notwithstanding his history of baptism strikes an effectual blow at the root of Pedobaptism, and has now been published for upwards of thirty years, yet nothing like an answer to it, to my knowledge, has ever been attempted.

The Reviewer recommends a further retrenchment of the objectionable parts of this work, should another edition be called for. This, however, can hardly be expected for years to come, after the effectual check which has been given to its circulation. But should such an event happen in my day, and should I have any thing to do with the publication, I would willingly put the pruning hand to any passages, which might be considered superfluous or objectionable. And indeed I would have cheerfully done it in the present edition, had they been pointed out to me be-

forehand, as I had certainly no purpose to answer by this book, but to diffuse more widely, and fix more permanently the great and prevailing doctrine of Believers' Baptism in primitive form. But on the score of Socinianism I know of but one passage to be omitted, as but one clearly and exclusively of this description has been detected by the Review.

I will now close these remarks by an extract from a letter from an unknown friend, enclosed to me by Rev. Thomas G. Jones, of Wooster, Ohio. It seems to have been elicited by a correspondence between some Baptists and Pedobaptists respecting the veracity of Mr. Robinson's statement, of which I had been informed by Rev. Mr. Wheeler of Washington, (Pa.) before the reception of the letter.

Wooster, (Ohio) March 1, 1817.

Rev. Sir,

"HAVING seen a letter which was handed me by Rev. Mr. Jones of this place, in which the character of the late Mr. Robinson as an historian is traduced, with a view evidently to invalidate his History of Baptism that you are about publishing, I thought it my duty to state to you what I know of him and the work; and you are at liberty to make what use you please of it.

I am proud to say that for many years I had the pleasure of Mr. Robinson's acquaintance, and the time he was collecting materials for his History of Baptism, I was his next door neighbour. His thirst for knowledge and his diligence to attain it were to me very conspicuous; never haughty to his brethren in the ministry, never self-sufficient, nor assuming. He was equally revered by every christian denomination, and all who knew him were proud of his acquaintance. His general knowledge of the world, of books,

and of men, and the fruitfulness of his invention, furnished him on all occasions with inexhaustible funds of entertaining conversation; he was invariably esteemed the most by those who knew him best, a striking proof of sterling worth.

To get the best materials for his History of Baptism, he opened a correspondence with the Literati in various parts of the world; among the rest were several of the learned Cardinals of Rome, who furnished him with an Engraving of John's baptizing our Lord, from an original painting

in the Vatican, said to be done by St. Luke, likewise faithful extracts, from books and manuscripts deposited there.

After this, Sir, I think you can have no doubt of Mr. Robison being a faithful historian."

I am, Rev. Sir, with great esteem, yours, most respectfully,

WM. C. LARWILL."

Wishing you great success in your labours, and great utility to follow your Magazine,

I subscribe myself,

Yours in gospel bonds,

DAVID BENEDICT.

Missionary Intelligence.

AMERICAN BAPTIST MISSION.

Domestic Department of the Board.

LETTER FROM REV. MR. RANALDSON
TO THE CORRESPONDING SECRETARY.

St. Francisville, June 29, 1819.

Rev. and very dear Brother,

It has been long since I wrote to you. Indeed, the *incessant severity* of my labours, together with the feebleness of my constitution, has deprived me, in a great measure, of the happiness of writing often to my numerous and dear correspondents. I hope soon to enjoy, by an accession of labourers in this part of my Master's vineyard, more time for conversing with my distant friends. I have nothing of a very interesting nature to claim your attention at this time; yet it may afford you some satisfaction to hear from us, and to know what we are doing.

In September last I performed a tour to the Alabama territory,

of 600 or 700 miles, accompanied by brother Estes. On leaving home, I contemplated as one object of the journey, a visit to the "Creek African Church" in the wilderness; but finding we should not have time to do this, and be at the Mississippi Association, we were compelled to return without making them a visit. An astonishing change has taken place in the Alabama wilderness since I passed through it on my way to New Orleans. The *solitary places* are literally made glad—places where the nightly howlings of ravenous beasts, and the more horrible yell of savage tribes affrighted the traveller, are converted into the peaceful abodes of civilized life;—into the fruitful fields of the husbandman. Some churches are constituted, and the joyful sound is heard in the land; *the wilderness is glad,*

—the desert blossoms,—the fields are white unto harvest, and Zion's labourers are invited to enter! I did not attempt, in this newly settled country, to make any collections for the mission; but on Pearl River, in the older settlements, a very laudable zeal was manifested towards the cause of missions.

Since my return, my labours have been confined chiefly to my own congregations. There have been small additions to the church, but no special revival of religion yet! We long for the salvation of God. Two Sabbaths past I had the pleasure to baptize 6 persons; two of whom were natives of Africa, whose clear and bright experience evinced to all that they were taught of God. These humble sons of Africa have been brought hither to hear the gospel;—who can tell but they may return hence to publish it to their brethren, that know not the liberty of the gospel!

The two schools, male and female, which have been established at Society Hill, have claimed a large portion of my time. Here are about 60 students, who receive daily instruction in the principles of morality and religion. They are generally diligent in their application to classical studies; amiable and correct in their moral deportment; solemn and attentive in divine worship. Some of these, I may say, were ignorant of the *existence of a God*, and had never been taught by minister, parent, or preceptor, the scheme of salvation! And yet I have never seen a collection of youth more easily disciplined, or more ready to listen to the words of truth and soberness. Some of the most flattering prospects are seen here; and this institution will, I hope, be continued, not only as a seminary of learning, but also as a *nursery of piety*, for

generations to come. God has received praise from the mouth of one of these little ones, about 10 years of age, who gave testimony of her love to him in a manner truly astonishing to her family. She sleeps in Jesus. At a late public examination of the students, the committee of learned gentlemen appointed as inspectors, announced their entire approbation of the progress of the pupils, and of the utility of the institution.—Rev. Elisha Andrews is daily expected from Brown university to join me in these labours, which I hope will not be in vain in the Lord.

I have reiterated the *Macedonian cry* in the ears of my Atlantic brethren. They have heard the cry with tenderness and compassion. Some have come over to our help. We feel particularly grateful to the Board for sending brother Samuel Eastman to this destitute region. He has commenced his labours in Natchez, where he was baptized, and where he is likely to do much good. Brother McCall is much beloved, and is settled in the vicinity of Port Gibson, a place recommended to him before he left Philadelphia. Brother John Smith, with whom you were once acquainted, is also a beloved fellow-labourer. He has been received into our church. He now serves the newly constituted church at Pinckneyville, and a destitute congregation in this parish.

Allow me, my dear brother, to continue my plea for Louisiana—but especially for *New Orleans*. True, there are many places in the state more needy and destitute than this city is at present, but they are of minor consideration in many respects. Many parts of this large and populous parish may be still regarded as good missionary ground. I did not

know for some time after I came to the country, that there was a minister of any denomination settled in the parish; but have since learned that the Hepzibah church is situated below the Mississippi line, which has been blessed with some delightful seasons, and a considerable increase under the ministry of their worthy pastor, Rev. Ezra Courtney. Beyond this church there are two others in the eastern parishes; and on the west side of the Mississippi river there are about five more, which were formed into an association last November. In this large and growing State, there may be 10 small churches of our order, and not ministers enough, I apprehend, to supply these. But your attention is called to New Orleans as a place of the first magnitude. Brother Davis has been continued 15 months by the Mississippi Society, as missionary to the poor of that city. His usefulness has been great in the hospitals and prison, as well as in the houses of the poor. The pious and benevolent are desirous for him to remain in this important sphere of usefulness, but it is uncertain whether he can be supported long by the society. Yet it is desirable, not only that he should continue to offer the consolations of the gospel to the *poor*, the *sick*, and *afflicted*, and teach the unlettered to read the bible, but that another should join him in his labours. A small church has been constituted in the city, which requires nourishing. Will it not be practicable for the Board to send out a suitable missionary for this place the ensuing winter? One recommended and patronized by you, would, I think, meet with encouragement at this time; and would probably receive some support from the country adjacent to New Orleans.

EXTRACT OF A LETTER FROM MR.
FASTMAN TO THE CORRESPONDING
SECRETARY.

Natchez, July 25, 1819.

Dear Sir,

SINCE my last, which was dated 23d of March, I have spent my time principally in the city of Natchez, making short and occasional excursions into the country. The Rev. Mr. Smith, a presbyterian brother, who had assiduously laboured in this city, left it about three months since, without the expectation of returning to renew his sanctuary efforts. His absence rendered this place more destitute of preaching than any other portion of country of equal population known to me in this State. Providence seemed to point it out to me as the most appropriate and promising missionary ground on which I could spend my labours. I have therefore endeavoured, in the name of the Lord, industriously to occupy it.

We have obtained a suitable place for worship, and have had recourse to the establishment of a school. I have rented, in partnership with a Mr. Smith, a large room, and opened an institution for the instruction of youths of both sexes; and at the same time repaired and put it in order for the accommodation of those who were desirous of hearing the everlasting gospel of Christ. It is a spacious and pleasant hall, 60 feet long, and 30 feet wide, has a neat pulpit, and is well furnished with seats. We opened it for meeting about the first of April, and have continued to assemble in it every Lord's day, unless providentially prevented. We have also held prayer and exhortation meetings on each Wednesday evening, which I trust have been profitable to us.

The number of hearers was at first quite small, but has gradually

increased beyond our expectations. Our house is crowded with attentive, serious, and sometimes weeping congregations. Many seem to have been seriously awakened, and some are earnestly inquiring what they must do to inherit eternal life. It has pleased the Lord to encourage us with the prospect of a revival in this city. How our expectations will terminate we know not. We desire to submit the whole to Him who worketh all things according to his own pleasure; whose ways are not as our ways, and whose thoughts are not as our thoughts; but we desire, we hope, and pray that many of the citizens of Natchez may experience like precious faith with us, and be introduced into the glorious liberty of the sons of God.

The house where we hold our meetings has become too small to accommodate our congregation, and the Presbyterian brethren have generously offered us the use of their house, which is at this time unoccupied. We shall gratefully accept the indulgence. The people of Natchez consider it their duty to give temporal aid to those who minister spiritual things to them. They are about to do something for your unworthy missionary by way of subscription. Should this equal the expectation of my friends, I shall probably relinquish the labours and the profits of the school, and also be relieved from the necessity of dependency on the generosity of the Board for my support.

The number of pious believers in this part of the country is small. They are divided into various denominations. May the Lord increase the number and the graces of his people, that others seeing their good works may also glorify our Father who is in heaven.

Let our efforts be exerted in his name, however feeble they may be, the strong holds of Satan will tumble to the ground. Let our prayers, perfumed with the incense of a Saviour's intercession, be offered to God in faith, and let us wait with patient and pious expectation for the fulfilment of his promises. [Lum.]

AMERICAN BOARD FOR FOREIGN MISSIONS.

EMBARKATION OF MISSIONARIES AT BOSTON FOR THE SANDWICH ISLANDS.

On Saturday, Oct. 23d, the mission family, with a great number of friends, acquaintances and strangers, assembled on the Long Wharf, to unite in religious exercises preparatory to the last farewell. The assembly united in singing the hymn, which commences with "*Blest be the tie that binds*;" a fervent and affectionate prayer was offered by the Rev. Dr. WORCESTER; a closing address was made by HOROO; and MESSRS. BINGHAM and THURSTON, assisted by an intimate Christian friend, sung with perfect composure,—"*When shall we all meet again?*"—a piece of melting tenderness, both in respect to the poetry and the music. A fourteen oared barge, politely offered by the commanding officer of the Independence 74, was in waiting; the members of the mission took leave of their weeping friends, and were speedily conveyed on board the brig *Thaddeus*. They were accompanied by the Committee, and other particular friends. In a short time, the vessel weighed anchor and dropped into the lower harbour; and the next day, the wind and tide favoring, put to sea. To the favour and protection of that God, who maketh the clouds his chariot and walketh upon the wings

of the wind, this little band is devoutly commended by many prayers.

Besides the Missionaries, Messrs. BINGHAM and THURSTON, the following persons go out as assistants; viz. Mr. DANIEL CHAMBERLAIN, *Agriculturalist*, Brookfield, Mass. Dr. THOMAS HOLMAN, *Physician*, Cooperstown, N. Y. Mr. SAMUEL WHITNEY, *Mechanic and Schoolmaster*, Brauford, Conn. Mr. SAMUEL RUGGLES, *Catechist and Schoolmaster*, Brookfield, Conn. Mr. ELISHA LOOMIS, *Printer and Schoolmaster*, Middlesex, N. Y. All the above named persons are married, and take their wives with them. Mr. Chamberlain has five children, three sons and two daughters, the eldest child aged 13. The following Sandwich Islanders, hopeful converts to Christianity, belong to the mission as teachers; viz. JOHN HONOOREE, Native of Owhyhee. THOMAS HONOOREE, Native of Owhyhee. WILLIAM TENNOOE, Native of Atooi. GEORGE TANOREE, — son of Tomoree, king of Atooi and Oneelieow, two of the Sandwich Islands, — who has been educated with the other Native Youths, at the Foreign Mission School, returns with the Mission to his Father. [Pan.

MISSION TO JERUSALEM.

The Rev. Pliny Fiske and the Rev. Levi Parsons, Missionaries to Jerusalem, sailed Nov. 2nd, for Smyrna. Rev. Mr. Fiske preached his farewell sermon at the Old South, on Sunday evening, to a very large and crowded audience. After which a collection was made amounting to \$290,92.

MORAVIAN MISSIONS.

THE United Brethren, commonly called Moravians, were, till lately, comparatively little known in this country. Their missions

among the heathen, however, have recently attracted much attention, not only as models of what such establishments should be, but as proofs how effectually the rudest barbarians may be civilized by being christianized. Wherever the United Brethren have preached the Gospel among savages, they have introduced the arts of social life; and wherever the gospel has been received, those savages have literally become "new creatures," not only in heart and in conduct, but in personal appearance and intellect. The commendation due to the Moravians on these accounts, has been liberally awarded, not only by enlightened travellers, who have occasionally visited their remote settlements, and been struck with wonder on beholding the comfortable habitations, the happy circumstances, the humble demeanour, and the fervent piety of the converts from Paganism, whether Greenlanders, Esquimaux, North American Indians, Negroes, or Hottentots, but by the governments of the colonies where the Missionaries have been stationed, who have borne the most favourable testimony to the benign influence of their labours upon the state of society in the neighbourhood of their congregations, and have extended to them the most indulgent protection.

The ancestors of the Moravian Brethren had been a church of martyrs for many ages before the Reformation. Originally descended from the Sclavonian branch of the Greek Church, they never implicitly submitted to the authority of the Pope, though their princes, from the year 967, adhered to the Roman communion; but they resolutely retained the Bible in their hands, and performed their church service according to the ritual of their fathers, and in their mother tongue. For

these heresies, as they were deemed, they were persecuted without mercy, and almost without intermission; many were punished with death, more with the spoiling of their goods, and multitudes with imprisonment and exile. In their sufferings were literally exemplified the declarations of the Apostles concerning the ancient worthies: "They had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, were tempted, were slain with the sword; being destitute, afflicted, tormented, (of whom the world was not worthy,) they wandered in deserts, and in mountains, and in dens and caves of the earth."

Among these confessors and martyrs in the fourteenth century, appeared John Huss, who was condemned to the flames as a heretic. During the war that ensued after his death, the Church of the United Brethren, under its present name, was formed by those who chose rather to suffer as witnesses of the truth, than defend the truth by the temporal weapons of warfare. A sanguinary decree was issued against them, at the diet in 1468, and was commanded to be read from all the pulpits in the land. The prisons in Bohemia were crowded with the members of their church, and their first Bishop, Michael, remained in close confinement until the death of the King Podiebrad. Many perished, in deep dungeons, with hunger; others were inhumanly tortured. The remainder fled to the thickest forests, where, fearing to be betrayed in the day-time, they kindled their fires only at night, round which they spent their hours in reading the Scriptures and in prayer. When they afterwards obtained some respite from persecution, they were the first people who employed the newly-

invented art of printing for the publication of the Scriptures in a *living tongue*, and *three editions of the Bohemian Bible were issued by them before the Reformation*.—When Luther, Melancthon, Bucer, and Calvin, at length arose to testify more successfully than they had been able to do against the errors and usurpations of the Church of Rome, to each of these illustrious men the Moravians submitted their doctrinal tenets, their church discipline, and the records of their affairs; and from each in return they received assurances of cordial approbation, and the kindest encouragement.

But as the Reformation did not penetrate into the recesses of Bohemia and Moravia, they had to suffer renewed and aggravated persecution; till, towards the close of the seventeenth century, they were so hunted down, and scattered abroad, that they ceased to be known publicly as an existing church. Their devotions, at the peril of life and liberty, were performed by stealth in private dwellings, in deep forests, and in lonely caverns, a few only daring to assemble in one place and at one time. Sixty years after this period, the Church of the Brethren was raised from its depression by a persecution intended to crush its last remnant in Moravia. Some families, flying from thence, found a refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village (Herrnhut,) which is now the principal settlement of the Brethren. As their countrymen, together with some pious people from other quarters, joined them, their congregations gradually multiplied through Germany, and a few were established in Denmark, Sweden, Russia, Holland, and North America. The Brethren first appeared in England about the middle of the last century, where, (though the

most malignant calumnies were circulated against them) in the simplicity of conscious innocence they laid their case before Parliament. Their doctrines, discipline, character, and history, were scrupulously examined, in committees of both houses, and a bill, exempting them from taking oaths and bearing arms, was carried with the unanimous consent of the bishops: indeed, all opposition to it was abandoned after the final investigation of their claims.

When the Moravian refugees, on Count Zinzendorf's estates, scarcely amounted to 600 persons, when they had only just found rest from suffering, and were beginning to build a church and habitations, where there had previously been a desert—so great was their ardent piety and zeal for the extension of the Redeemer's kingdom, that in the short period of eight or nine years they had sent missionaries to Greenland, to the Indians in North and South America, to many of the West-India Islands, to Lapland, to Algiers, to Guinea, to the Cape of Good Hope, to Ceylon, and subsequently to Labrador, to Tartary, to the Nicobar Islands, to Persia, and to Egypt. In 1732, pitying the condition of the Negroes in the West Indies, two brethren sailed to the Danish Island of St. Thomas; and such was their devotedness to the work, that having heard that they could not have intercourse with the slaves unless they themselves became slaves, they went with that full purpose, that they might have the opportunity of teaching the Africans the way of deliverance from a far worse captivity than that of the body, the captivity of sin and Satan. Although this sacrifice was not eventually required of them, sacrifices scarcely less painful were cheerfully endured for many years, during which they had to maintain them-

selves by manual labour under a tropical sun, while every hour of leisure was employed in conversing with the heathen. The fruits of their zeal and perseverance in due time appeared; and in the West Indies (Danish and British,) there are now more than 23,000 Negroes joined to their congregations, and a vast number have entered into eternal rest, steadfast in the faith of Christ. Not a step behind these in ardour and self-denial were the first missionaries that went to Greenland in 1733. These were plain men, who knew only their native tongue, and who, in order to acquire one of the most barbarous dialects on the earth, had to learn the Danish language first, that they might avail themselves of the Grammar of the Rev. Mr. Egede, a Danish missionary then in that country. Now, the principal part of the population of Greenland is become Christian, and the state of society wonderfully changed, and instruction, through the medium of the Danish as well as Moravian teachers, is at least as universal in that inhospitable clime as in our own country. In 1734, some brethren went among the Indians of North America. Their labours, their trials, their sufferings, and their success, were extraordinary even in missionary history. Many thousands of these roving and turbulent savages, of all other perhaps the most haughty and untractable, were converted from the error of their ways, and adorned the doctrines of God their Saviour, both in their lives and by their deaths. On one occasion, ninety-six men, women, and children, being treacherously made prisoners by White banditti, were scalped and tomahawked in cold blood, & according to the testimony of their murderers, with their latest breath gave affecting evidence of their faith. At another time, eleven missiona-

ries were burnt alive in their dwellings, or massacred and thrown back into the flames, in attempting to escape, by a troop of Indians in the French service.

In 1737, George Schmidt built himself a hut, and cleared a piece of ground near Serjeant's River. Finding it impossible to learn the Hottentot language, he set resolutely upon the task of teaching the barbarians his own. He soon so won the affections of these rude people, that many became willing scholars, and made proficiency in learning to read the Scriptures. In the course of seven years he baptized seven persons, who gave proof of their sincere conversion; but owing to some difficulties that arose at that period, he went to Europe, to obtain assistance and to procure powers from the Dutch Government to pursue his peaceful ministry. These were denied, and he was never permitted to go back to the colony. His heart, however, was among his Hottentots, till the hour of his death; he was accustomed to consecrate a part of every day to prayer to God in their behalf; and it is recorded, that he was at length found a corpse in the performance of this duty. Meanwhile, though his scholars and converts kept together for a short time expecting his return, they were in the sequel lost among their countrymen; and during fifty years, according to human apprehension, his labours seemed to have been in vain, and his earnest supplications on their behalf unanswered. But at the end of that interval the Brethren were enabled to send three men of like spirit with George Schmidt to the Cape of Good Hope, with the permission of the Dutch Government. They found the spot which he had cultivated: the ruins of his hut were yet visible; but his garden had

run to waste, and the whole valley was such a haunt for wild beasts, that it was called Bayian's Kloof. (Baboon's Glen.) The new missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the word of God, and taught their children to read it under the shadow of a magnificent pear-tree, planted by their predecessor, which was still in full vigour and bearing. But this tree and its fruit were not all that remained of the good man's labours there:—an aged blind woman, who had been one of his converts, being traced out, produced a Dutch Testament, which he had given her, when he left Africa, and which she kept as her greatest treasure, carefully wrapt up in two sheepskins. A young Hottentot woman was in the habit of reading occasionally from this book to her, and this young woman became one of the earliest converts of the three brethren. In that place (since called Gnadenthal,) there is now a flourishing congregation of Hottentots; and at a considerable distance another, (Groenekloof,) which is also greatly prospering. A third settlement has been lately begun, under the encouragement of the British Government, on the Witte Revier, near the borders of Caffraria. The two former, according to the testimony of both friends and enemies to missionary exertions, are like beautiful gardens in the midst of the wilderness; the Hottentots themselves being as much changed in their habits, manners, and minds, as the face of their country has been improved by industry and skill. The change which has taken place in their hearts, the eye of God alone can see in all its aspects, and contemplate in all its issues; but it is sufficiently obvious to all, that the love of

Christ has subdued their natural character, and has brought their affections and their understandings into obedience to himself.

The Brethren have various missions in other parts of the globe; the following is a table of the whole:— [Ch. Obs.

WEST INDIES.	Among the Negro Slaves.	When begun.	Settlement.	Missionaries
Danish Islands.	St. Thomas - -	1732	2	33
	St. Croix - -		3	
	St. Jan - -		2	
British Islands.	Jamaica - -	1754	4	10
	Antigua - -	1756	3	16
	Barbadoes - -		1	
	St. Kitts - -	1775	1	4
SOUTH AMERICA	- - -	1738	3	11
SOUTH AFRICA.	Among the Hottentots.	1736 renew'd	1792	27
	Near the Cape of Good Hope	1818	1	
NORTH AMERICA.	Among the Native Indians.	1734	2	7
	Coast of Labrador - -	1764	3	25
	Greenland - -	1733	3	16
RUSSIAN ASIA.	Among the Cabmuc Tartars.	1765	1	2
Total			32	155

LONDON MISSION SOCIETY.

SOUTH-SEA ISLANDS.

THE following Letter from the Rev. W. P. Crook, one of the missionaries in Otaheite, was addressed to the Rev. W. Milne, at Malacca, and contains not only a confirmation of the former intelligence, but also several very pleasing particulars with which we had not before been acquainted. We copy it from No. 6. of the *Indo-Chinese Gleaner*, published at Malacca, in October last, which is just come to hand.

Wilks Harbour, Tahiti,
July 9, 1818.

My dear and highly esteemed Brother,

Mr. Davies and I wrote to you from *Eimeo* last December. Since that time many important things have happened; we have been reinforced by additional labourers from England; our brig so long in hand, called the *Harweis*, is now at sea, removing the missionaries to their various stations. Eight of us are left at these two islands, and eight go to the leeward islands of the group. We have three missionary stations at this island, and one at *Eimeo*, with two missionaries at each station.

Mr. Bourne, one of the newly arrived missionaries is with me: he understands printing, and we are about to set up a press here, in addition to that which Mr. Ellis has removed to the islands below. The whole of this group of islands is now professedly Christian, and if we are to judge of their conduct by that of nominal Christians in general, they have vastly the advantage. Theft is almost unknown among them. Family prayer is set up in every house, and private prayer is almost universally attended to. These poor people look up to the missionaries as their oracle in all their troubles of body and mind, civil and religious. They were once the cruel slaves of Satan, destroying themselves and their infant offspring. Now, women are restored to their rank in society, a new generation of young ones is springing up beloved by their parents; and the face of things is marvellously altered, so that we are constrained to say, 'This is the Lord's doing, and it is marvellous in our eyes.'

‘We are endeavouring to bring them into regular habits, and to promote their comfort and usefulness. This, we trust, will be in time accomplished. Last May we held the anniversary meeting at *Eimeo*. All the missionaries, sixteen in number, and most of of their families, were present; and spent a most delightful day together, partaking of the Lord’s Supper. But what is most remarkable, a Missionary Society was formed among the natives. The King is President, and the various Chiefs are Governors, with Secretary and Treasurer. Cocoa-nut oil, arrow-root, cotton, or pork, is to be subscribed, and the funds sent to England. It is supposed, that there will be scarce one inhabitant, that will not be a member.

‘Reading is become general among this people, and they are diligently engaged in teaching each other: 3000 copies of Luke have been printed and sold for 3 gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more. We believe ten thousand might have been sold in ten days. We hope to get on printing and publishing the Sacred Scriptures.

‘A great concern is manifested for the islands around us, and those who were thought to be out of the reach of missionaries, are graciously and very providentially brought under the influence of the word. The same of the Gospel has spread by means of the natives themselves. The inhabitants of some of the low islands to the eastward have cast away their idols, and many of them are among us, learning the word of God. The sound has reached *Tubuai*, and the high islands called *Raivavae*, and the people are desirous of missionaries. I am sanguine in my expectations of the *Marquesas*, some

of whom have learned to read with us, and now others, natives, from hence are going. I have also some hopes of the *Sandwich Islands*, as the American Brig *Clarion*, by whom I send this, is bound thither and takes passengers, some natives of those islands who have been learning the word of God here. [Evan. Mag.

CHINA.

Dr. Morrison, in a letter to the Secretary, dated March 3, 1819, says—‘I have to-day completed a translation of *Isaiah*, and having diligently revised *Exodus*, *Ruth*, *Joel*, *Hosea*, and *Amos*, am about to send them with the prophet *Isaiah*’s book to press, at Malacca. I have been much quickened and comforted by the translation of the evangelical prophet. The fitness of that book, humanly speaking, for the heathen in China, is amazingly striking. Every sentence seems to be addressed to them in particular, and immediately from heaven. May God accompany it by the powerful operations of his Holy Spirit!

‘I have suggested to Mr. Milne to bind up the prophecy of *Isaiah* with one of the Evangelists and one of the Apostolical Epistles, for distribution. [Evan. Mag

SOUTH TRAVANCORE.

A LETTER from the Rev. Mr. Mead, dated Nagracoil, Oct. 26, 1818, enumerates ten villages, situated in the neighbourhood of Cape Comorin, in all of which are schools and places of worship. ‘At each of these places,’ he observes, ‘the word of God is read every Sabbath-day by a native catechist, who preaches likewise, as well as his measure of light enables him. It is the aim of the Missionary to instruct the

catechists in the first place, to give them one idea of the gospel at a time, and then send them forth to communicate it to those who have not even one. By degrees we hope the rays of divine truth will spread over this dark country. This remote corner is taken possession of in the

name of that Saviour, to whom the uttermost parts of the earth have been given for his inheritance. Within the present year 1600 people have renounced all connexion with heathenism, and seem to be saying, 'What have we any more to do with idols?'

[*Eng. Bap. Mag.*]

Religious Intelligence.

FOREIGN DEPARTMENT.

RUSSIA.

BIBLE SOCIETY.

Recent Proceedings of the Society.

DR. Paterson, in a Letter from St. Petersburg, dated Nov. 8, 1818, reports the proceedings at a Meeting of the Committee held on the preceding day, of which we extract some particulars :—

A printed Circular from Alexander Van Ess, addressed to all Bible Societies and Friends of the Bible, was read, and heard with feelings of joy and gratitude. His call for assistance was not heard in vain. Our Committee immediately voted him 5000 rubles, to assist in carrying on his mighty plans; and the Catholic Metropolitan, who took a deep interest in this communication, requested that he might be informed that a Greek and Catholic Metropolitan are most heartily concurring in the grant made to him by the Russian Bible Society.

Nothing can exceed the zeal and activity evinced by the Society in Kazan. The good Bishop is all life: he corresponds personally with more than 1000 Clergy in his Diocese, on the subject of the Bible Society. His

Court is crowded every day with applicants for the Bible. As fast as copies arrive, they are distributed; and, when his stock is exhausted, the poor people leave their money with him—to receive the first which shall arrive. In order to excite a love for the Scriptures, and a desire to read them, among the Students under his care, he rewards their diligence with a copy of the Word of God, in which he writes an appropriate inscription. Nor are the Tartars in that Government much behind their Christian Neighbours: they manifest the greatest anxiety to possess copies of the Tartar Testament; read it when they obtain it, with attention; and speak highly of the person and character of the Saviour. This Society collected, in three months, 4700 rubles; and its utility is increasing daily.

In Kiew, the peasants, who possess more of the necessities of life than they do money, have offered to bring corn, linen, and fruit, as an offering to the friends of the Society in that quarter—this, at least, manifests their good and generous disposition.

A Letter from a Young Lady in the Crimea speaks highly of the good effects produced by the

Tartar Testaments distributed by Mr. Alexander Paterson in that quarter, about two years ago. Seeing a Tartar reading one in his shop, she asked him what Book it was? He answered, "It is your Gospel."—"What does it treat of?"—"Jesus Christ, who was a very great and good man."—"How many of these books were distributed among you?"—"About 100."—"What do your Mollas say to your reading it?"—"They say nothing, and some of them read it themselves." She writes, that their prejudices have been evidently shaken, and that they seem prepared for receiving the truth.

The Besserabian Society is most active in distributing the Moldavian Testament, which is well received. They have sent many copies over the frontiers to their Brethren in the Turkish part of Moldavia, and to Wallachia; and collected a considerable sum of money, which they have sent to our Society.

Last week, we received from the Georgian Society 1400 rubles. So much for the zeal of our friends beyond the Caucasus! We are preparing to send off a caravan of Bibles and Testaments to them, with the first sledge-road. They are to be sent direct to Georgiefsk, whence they will be sent, under escort, over the mountains. I hope, ere long, the Bible will conquer these ferocious mountain tribes, and change the wolf into the lamb; so that travellers shall be able to cross the mountains with as much safety as they now go between Petersburg and Moscow.

At this Meeting, the first sheet of the New Testament in Modern Russ was presented; and was hailed by all the Members, "as the harbinger of a glorious day to many millions."

[Missionary Register.

PROTESTANT SOCIETY.

We have heard much of the excellency of the *British Constitution*, and of *English Liberty*. But if our citizens were generally acquainted with the various arts employed by an aristocratical priesthood, to vex and keep under the Dissenters, they would think less highly of the privileges of Englishmen. If they can read the following remarks, and not feel grateful to God that they are Americans, it must be acknowledged they are unworthy the privileges they enjoy. From the English Baptist Magazine we extract the following:

ELOQUENT SPEECH OF JOHN WILKS, ESQ. BEFORE THE PROTESTANT SOCIETY, FOR THE PROTECTION OF RELIGIOUS LIBERTY.

"Mr. Wilks rose amidst the loudest testimonies of respect. And after thanking the meeting for this, and other demonstrations of their kindness," he proceeded to state the various acts of oppression and persecution with which Dissenters in England are afflicted.

Among the subjects complained of the last year, Mr. W. noticed "the demand of *Tolls* at turnpike gates from Protestant Dissenters going to their several places of worship"—while, by the construction given to the law, the members of the establishment were allowed to go free.

Mr. Wilks, in behalf of the Dissenters, next complained, that "at Richmond the *windows* of the place of worship of the Rev. Mr. Thomas, had been assessed."—"At Idle, in the West Riding of York, the Dissenting Academy under the superintendence of the Rev. Mr. Vint, had been assessed to the amount of £20 4s. over and above their former charge, on account of the part of the Academy occupied by the students." Through the persevering exertions of the Society above mentioned, this charge had been given up.

Mr. Wilks next adverted to the imposing of *poor rates* on chapels of the Dissenters at Wimbourne, at Worcester, and at Chatham. But,

"At York, (said Mr. W.) a far more important case had occurred, and towards the expense of which, the sum of 50 guineas had also been presented by the Committee. The neighbouring ministers had determined that the ancient city of York, should not be without a place of worship for Independent Dissenters, which many inhabitants desired.—Lendal Chapel was therefore erected. The chapel had not been built more than a year. The receipts and disbursements were therefore distinctly known, and that the disbursements had exceeded the receipts; yet the place was assessed. The Trustees, who were men of intelligence and public spirit, determined not to yield quietly to this demand. The Court agreed upon the Law, that Dissenters' places of worship were not rateable to the poor, provided the necessary expenses equalled the receipts, and were chargeable only for such net profit as should remain after a deduction of the necessary expense. This case is most momentous, as it shows the situation in which Dissenters are placed. It is not at the amount of the payments to which we ought mainly to look: that is relatively unimportant.

On that occasion there was a very numerous Bench of Magistrates, assembled in the city of York, but of the city alone. These city Magistrates having admitted the principle, proceeded to exercise their offensive right of examining the payments made by the Trustees, and deciding how far they were necessary. One man sapiently asked in what way the chapel was lighted? He was answered, "With oil." "With oil, (said he) oil is too expensive, it would be much more economical to light it with candles!" This gentleman, it will probably be conjectured, was a *tallow-chandler*!—If a tallow-chandler, he naturally voted against the oil.—He did; and sitting there as a Magistrate, he said he could not permit so much to be charged for lighting the chapel.—Then there was a charge of 10*l.* for

a clerk. "Oh! (said their worships) we can't allow you to pay a clerk 10*l.* a year. Why can't some of you give out the hymns, and chant unaided your nasal strains?" The 10*l.* was disallowed. Next came a charge for pew openers. This was a new source of extravagance. "Why should not those people who had pews open the doors themselves?" Then there was something allowed for cleaning the chapel. This too was quite out of the question. "If people took pews, why did they not become their own sweepers and cleaners?" This charge was also disallowed. But even these deductions afforded imperfect satisfaction to these enlightened adjudicators. During the previous year, the benevolent Ministers who came, and without remuneration, except for their travelling expenses, to officiate in the chapel, had received about 100*l.* "There were many curates in the city of York who had but 50*l.* a year—100*l.* a year to Dissenting Ministers was therefore an extravagant expense." Under these circumstances, and with these deductions, the disbursements were brought below the receipts; and these Magistrates decided that the chapel was rateable, and directed that it should be charged upon a profit of twenty pounds. In such a state, was it honourable for Dissenters to continue? Especially when the Court of Quarter Sessions was so frequently constituted of clergymen, who, in these modern times, neglecting their personal duties and invested with magisterial power, often came pre-determined to crush by such vexations, the spirit they could not otherwise repel; and to eradicate the plants, the growth and beauty of which they could not otherwise destroy.

Among the resolutions which would be proposed, was one by which the Meeting would be pledged to endeavour to obtain from the Legislature an enactment on this subject, which he trusted would abrogate this unworthy intermeddling, and bury this abuse in the same sepulchre with many departed wrongs."

After complaining of several other things, Mr. W. adds:

"The case of Mrs. Gould was affecting. Her husband had long been

deacon of a Baptist congregation near Braytord, in Devonshire. Nothing was more natural or more innocent than for this poor woman, in the language of uncourtly truth and pious sensibility, after she had wept over the remains of her beloved companion, to stave on the grave-stone, "how the good man had lived, and how he died." This, however, offended the parochial clergyman, who determined that the stone should be removed. He admitted that the Dissenter had a right to be buried in the church-yard, and that the sexton had received the usual fee. But he denied that any person might erect a tomb-stone without his more express consent. The Minister of the Church of England thus sought to obtain a wretched triumph over an aged and unhappy widow! True, he might thus increase her pangs, and add to her cup of sorrow, already overflowing. He might prematurely demolish a monument which the hand of time would obliterate or destroy; but he could not touch the inscription written by the finger of the arch-angel in the book of life, nor cloud the glory that in another state shall radiate around the memory of the just."

"But for Clergymen, the situation of the Committee would be comparatively a sinecure. This statement was illustrated by most of the cases, and confirmed by one from Tremadoc, in Wales. In that distant retirement, a young man, member of a congregation under the pastoral care of Mr. John Jones, went to assist a neighbour in hay-making, and by the consent of the family read a chapter and prayed. In the afternoon he read another chapter, and again they went to prayer. This house being a public house, the Rector of the parish, who is a Magistrate, *happened* to be there! The family, which, including all who were in the house, amounted to fifteen, attended the devotions of the young man. The Rector began cursing and swearing, laid hold of the young man by the neck, in the act of praying, and actually turned him out of doors!"

Out of many more interesting facts which were stated by this eloquent advocate for equal religious liberty, we have only room to insert the following:

"From Soham, in Cambridgeshire, complaints were made that the Clergyman refused to marry Dissenters. In Northamptonshire certainly the fact occurred. The Clergyman actually refused the performance of a marriage ceremony, until the bridegroom had been rebaptized.—Two respectable families assembled to witness the marriage ceremony, intended to unite two estimable young persons in "holy matrimony." What was their surprise to hear the Clergyman, previous to the commencement of the ceremony, ask the gentleman if he had been baptized? The bridegroom replied affirmatively, that he was baptized by a Dissenting Minister. The Clergyman rejoined, "I consider all such baptism as illegal; it is only lay-baptism. I do not consider you a Christian, and therefore I shall not marry you." Was it possible to conceive a situation more embarrassing and unfortunate? What remedy would the Clergyman propose? Re-baptism only would satisfy his mind. The demand was disgusting; but then the mortification of disappointment at such a moment: was it not even more intolerable?—The parties were therefore compelled to submit, and the respectable families were detained whilst the sexton was sent for a bason of water, with which the adult persons were actually sprinkled by this zealous priest, and to two sacraments of this Protestant reformed church the Dissenters were obliged to submit."

THE IMPORTANCE OF ITINERANT PREACHING.

THAT multitudes in populous cities, and large towns, even where the gospel is faithfully preached, remain grossly ignorant of the great truths of revealed religion, cannot be denied. To remedy this evil, itinerant labours have been employed in various places. By these means, such as attend no places of public worship, have heard the gospel in the streets, and in the fields, and have been instructed in their own dwellings.

In 1797, a society for the above purpose was established in England, designated, *The Baptist Society in London, for the encouragement and support of Itinerant and Village Preaching*. This Society held their meetings at the City of London Tavern, on the 23d of June last, when many interesting communications were made, showing the success which had attended their labours, and urging the importance of their being continued. The deplorable ignorance of that class of people for whom these labours are designed, may be learned from the following statement, taken from a late English Baptist Magazine, made by one of the gentlemen then present.

“Rev. David Jones, Herefordshire gave some instances of the ignorance which subsists in that dark county. A man said to his neighbour, as he was dying, “Do people know one another in heaven?” “I cannot tell,” replied he. “If they do,” said the former, “ask such a person (mentioning his name) where his account with me is to be found.” “I should be very glad,” answered the other, “to oblige you, but heaven is a large place, and I am lame, and shall not be able to walk much about in it, and it is ten to one if he ever calls to see me; so that very likely it will not be in my power to do what you desire!” Another person, when dying, had a board laid upon his breast, that he might knock upon it for admittance into heaven! How great is human ignorance where the gospel is not preached! In proof of the moral tendency of the doctrines of grace, he related the answer of a farmer to a dignitary of the church of England, who entreated him to dismiss those persons from his service who went to hear itinerant preachers. “I must not do that,” answered the farmer, “for they do their work better; they do it in less than half the time; and they do not drink half the ale they did.”

We should humbly hope that few instances could be found among the five millions in this

country, who are said to be “without any proper religious instruction,” more profoundly ignorant, than what is expressed above.

INTELLECTUAL AND MORAL IMPROVEMENT OF SYRIA.

Among the remarkable occurrences of this eventful period may be ranked the visit to this country of an Archbishop of Jerusalem, to solicit from the inhabitants of Britain the means of improving the spiritual condition of the Christians of Syria. Deploring the ignorance in which his countrymen are involved, the Syrian Archbishop of Jerusalem, Gregory Peter Giarve, determined to undertake a journey to Europe, in order to make a personal appeal to Western Christians, for the means of raising them from their degraded condition. In prosecution of this design, he quitted his residence at Kasuana, on Mount Lebanon, and as his Church acknowledges the supremacy of the See of Rome, sought there, first, the assistance he needed. His application failed of success—the funds of the College de Propaganda Fide having been confiscated by the French, during their occupation of the papal territories—though he was received and treated with the respect and honours due to a prelate of his rank. Thence he journeyed to Paris, where he was introduced to Louis XVIII.; but his applications for pecuniary aid were equally fruitless as at Rome. He received, however, a letter of introduction from Cardinal de Perigord, Grand Almoner of France, to the Marquis d’Osmond, the French Ambassador in London, recommending him to his Excellency’s countenance and attention, in prosecuting his object in this country. The Archbishop arrived in England about two months since. The design he had in view was to form a printing establishment on Mount Lebanon, where correct editions of the sacred Scriptures, and of other works of religious instruction, might be printed in the Syriac language. His presence in this country became casually known to some gentlemen, who were struck with the

importance of aiding the Archbishop in the accomplishment of his object, and of forming, through him, a permanent connection with Syria, with a view to restore the benefits and blessings of education and evangelical light to that highly interesting country, from which our own highest advantages were originally derived. An interview having been obtained with the Archbishop, much information was collected, of which the following is the substance: There are, in Syria and the neighbouring countries, about one million of persons who use the Carshun language;—that is, they speak Arabic; but, in writing it, they employ the Syriac character. These people have very few books among them; there being printing-presses for the Carshun no where but at Rome, and at St. Antonio, near Tripoli in Syria, and but a small number of books printed at these presses. The main body of the people are, in consequence, in a lamentable state of ignorance; and their poverty is so great, that they have not the means of relieving themselves.

As the object which the Archbishop had in view appeared not to fall properly within the range of any existing society, it was judged expedient to make a specific appeal to the public, on the ground of its peculiar claim to support. A meeting was accordingly convened for this purpose, on the 11th of March, 1819, where the design of the Syrian Archbishop of Jerusalem to form a printing establishment at the place of his residence on Mount Lebanon, for the purpose of printing, in Carshun, elementary and other books, with the holy Scriptures, in order to promote education and Christian knowledge wherever the Carshun is used, was cordially approved, and a fund opened, for enabling the Archbishop to effect the objects proposed, and for promoting the intellectual and moral improvement of Syria. The Committee to whose charge the disposal of the fund is intrusted, after maturely considering the subject, came to the decision, that a printing press, and the necessary sets of materials, at the discretion of Professors Macbride and Lee, should be purchased at Paris, under the direction of Baron de Sacy and Professor Keiffé, and placed at the disposal

of the Archbishop, the expense of which will entirely exhaust the subscriptions already obtained.

The Archbishop being about to return to Syria, a meeting of the Subscribers was held at Freemasons' Tavern, on the 13th April, to take leave of him previous to his departure from this country, the Right Hon. Lord Teignmouth in the chair.

His lordship observed, that they ought not to neglect so favourable an opportunity of diffusing Christian knowledge in the extensive regions of Asia, as was now afforded them by the arrival of the Archbishop of Jerusalem in this favoured country. That venerable personage had travelled from Syria with no other view than that of procuring assistance to enable him to disseminate such religious instruction among the flock over which he presided as was calculated to make them understand more fully the sublime truths and the grand moral lessons which are inculcated by genuine Christianity. He had visited Rome and Paris; but he was in one respect sorry to say, without succeeding in the object of his benevolent mission: he said in *one* respect sorry, because he could not in another, for it providentially afforded the people of England an opportunity, which had never occurred before under such favourable auspices, of cordially co-operating in the diffusion of the holy Scriptures among an immense population, who were ignorant of them, and consequently far behind other parts of the world in civilization and pure morality. Trusting solely to the goodness of Providence, he came unsupported by worldly powers to ask the interference of the fortunate inhabitants of Britain in favour of many, who did not enjoy the benefit of Christian instruction. The Archbishop was now about to return to the regions which he had left with such beneficent intentions; and it was therefore thought proper by those who had subscribed their funds to aid the religious purposes which he had so nobly attempted to effect, that he should receive a valedictory salutation at their hands before he quitted the shores of England.

The Rev Josiah Pratt rose to state the circumstances under which the Archbishop became known to the gentleman who had laid before the

public his claims to their support. They had heard of his arrival in town, and of the object of his mission. A deputation immediately waited upon him, and he gained their esteem and confidence by the direct and candid answers he gave to the questions they felt it requisite to put to him. A stranger, arriving here without full credentials, was not a person calculated, at first, to receive that entire confidence, to which, under other circumstances, he might be entitled; but there was still, in the manner and ingenuousness of this good man, the strongest reason to induce a full belief in his statements and intentions. The very fact of a man's undertaking so expensive and perilous a journey, and only requiring, in return, the printing materials for disseminating the holy Scriptures, and religious and elementary books, was a *prima facie* reason to place credence in his assertions. Besides this, the Grand Almoner of France had introduced him to the French Ambassador in London, in a manner which could leave no doubt of his being the identical person whom he represented himself to be. The Archbishop, in company with the Rev. J. Owen, who was now present, had undertaken a journey to Oxford for the purpose of examining the Oriental manuscripts in the Bodleian Library, and pointing out the versions of the Scriptures best calculated for circulation in Syria. The particulars of that journey, which some of his friends who were present would state, were most favourable for the Archbishop, and led to the strongest opinion of his piety and literary attainments. The only reason to imagine that the Archbishop might not be so desirous as could be wished to disseminate the holy Scriptures, suggested itself from the circumstance of his being supposed to belong to the Roman Catholic communion, which had not shewn the same zeal as Protestants in disseminating the Word of God. But the fact was, the tenets of the Archbishop differed in many respects from those of the Roman Catholics: for instance, though he acknowledged the supremacy of the Pope, he denied his interference in the election of their Patriarchs in Syria; or rather it was not the practice to consult the

Papal See upon those elections, but merely to apprise the Pope of the result. The Roman Catholics were, it was understood, about to give the Archbishop some assistance. It was thought more advisable not to connect the mode of assistance which this Meeting would adopt with theirs, but to leave each to take its own mode to promote the views of the Archbishop. The Syriac Committee had already procured subscriptions to the amount of 430*l.* for this purpose. It was most gratifying also to state, that Mr. Clymer, the proprietor of the patent Columbian printing-press, had presented one of his presses (value upwards of 100*l.*) to the Archbishop, as his contribution towards his benevolent object.

The Rev. J. Owen stated, that he had accompanied the Archbishop to the University of Oxford, and had had on the journey repeated opportunities of observing his unaffected piety, the simplicity of his habits, and the benevolence of his disposition. Of his critical knowledge of Oriental literature, they had abundant proof in the Bodleian Library. He turned over the unique collection of Oriental manuscripts in the library with the greatest attention, and pointed out immediately the difference in the several versions with a perspicuity and accuracy which shewed him to be a critical scholar. From what could be collected of the religious sentiments of the Archbishop, he might be rather said to be in communion with, than in subjection to, the Papal See. They elected their own bishops, and these their own patriarchs, without consulting the Pope, or receiving his recommendation; they merely communicated to him the result of their election. Mr. Owen then expatiated, at some length, on what struck him as being the providential circumstance of the arrival of such a character in this country, and the benefits which might be expected to result from the occurrence.

The Rev. S. Lee, Professor of Arabic in the University of Cambridge, corroborated Mr. Owen's statement of the Archbishop's manners, piety, and acquirements.

The Archbishop was then introduced, and informed by Mr. Owen, in the Italian language, the only

European tongue in which he can converse, that the Meeting were desirous to promote his views, so far as their means should allow

The Archbishop then addressed the Meeting, through the medium of Mr. Owen, in the Italian language. He expressed his regret that he could not convey his sentiments to the Meeting in the English language. When he came to this country, unfurnished with proper credentials, for a pious purpose, he had placed his reliance on Divine Providence. That Providence had raised up, in England, friends of rank and affluence, by whose liberality he had now the prospect of obtaining that object for which he had visited Europe. He esteemed the assistance which he had received as an alms put into his hands; and he trusted he should, by those means, soon so multiply copies of the Scriptures, that all who have aided him by their contributions should be rewarded a hundred fold. The only return he could make, was, to lift up his heart and hands to Heaven, that the grace and blessing of God might be poured down upon his benefactors.

After the Meeting broke up, a resolution was passed expressive of the opinion of the subscribers, that a permanent connexion should be established with Syria, through the medium of the Archbishop; and that subscriptions should be solicited to meet the further expenses which may be incurred in prosecuting this design. *[Cb. Obs.]*

DOMESTIC DEPARTMENT.

EXTRACT OF A LETTER TO ONE OF
THE EDITORS.

*Groton, (Con.) Nov. 10th, 1819.
Rev. and dear Sir.*

HAVING derived great consolation from the intelligence communicated in your periodical publication of the special revivals of religion in various parts, and knowing that the friends of Zion rejoice in every acquisition made to her, and in all the rich displays of the power and grace of Christ her glorious king; and being particularly requested, by a number

of the patrons of your Magazine, induces me to give you an account of the blessed work of the Lord, recently in the second Baptist Church and congregation in this town. It truly may be said of it, that it is the Lord's doings, and marvellous in our eyes; although it has not as yet been so extensive a work as we witnessed ten years since, (when I baptized nearly two hundred, who were added to us;) nor as that in Preston eight years since, where I baptized about sixty, which were added to this church as a branch. Neither has it much exceeded a revival which we enjoyed five years since, when I baptized about fifty, who also were added to us. There were many peculiar circumstances attending each of these revivals.

At no time previous have I witnessed a work so powerful, and attended with such awful apprehensions of their lost condition, as many of the subjects of the present work have had, while under conviction. I had heard of such exercises, but was unbelieving in a great measure, that such should be the effect of the Spirit of God; and perhaps should have continued in doubt, had I not have been compelled to believe, that such may be the effects, and manner of his working.

It is to be feared, however, that as Satan may deceive, and influence many to imitate that which is more generally admitted, and is the ordinary manner of God's working; so may he also, in some cases, those extraordinary exercises. Convictions generally have taken place in the ordinary attendance on the word preached. But in many instances, without any means and under circumstances seemingly the most unlikely. Some few I will notice.

A Mr.— who had not attended any religious meeting for about six months, and, but the day previous, was almost blaspheming respecting this work; this man was taken on his bed in the night, in such horror as to prevent further sleep, or his taking sustenance almost entirely for several days, when he was constrained to go to the man whom he had before hated the most of all men, to make a humble and penitent confession, of secret injuries he had done him. He was shortly after brought to admire

and adore that grace he had so lately despised ; earnestly begging forgiveness, and desiring that he would pray for him.

One other middle aged man, had not attended any religious meeting for perhaps ten years or more, whose conduct (as he related in his experience,) had been, a little previous to this, of a most daring and presumptuous nature. He now expressed great horror at the thought. In two instances in close succession, he was in imminent danger. He made promises to God, if he would spare him, he would fear and serve him. He obtained his request in what he considered, a miraculous deliverance. In both of which, he immediately turned round and laughed, seemingly as in defiance of God. A few weeks after, without any external means either of worship, reading, or religious conversation, his awful state was set before him. His distress of mind continued about two weeks, when all hope of pardon left him. In his last agony of soul, he was heard in the woods more than half a mile ; his distressing cries brought the neighbours to the place, to know the cause. They did not approach until they perceived his voice to fail him. They then went to him, and found him prostrate and helpless. They carried him home, soon after which, he was in as great an extacy of joy, as perhaps any pardoned criminal ever experienced. Let no daring sinner presume on the patience of God, because he was pleased to glorify the riches of his grace in this instance.

One other man of middle age, who was esteemed industrious and prudent in his worldly concerns, was so destitute of any care for his soul, that he had not attended any meeting for public worship for many years ; though often requested by his wife, particularly after the present work began. But instead of being prevailed upon, he was often heard to speak contemptuously of the work : particularly the afternoon previous to the commencement of his distress. He went to bed as careless as usual ; but in the night, he was seized with such horror, as occasioned a severe ague, attended with cold and drenching sweats. His distress continued without intermission, and almost without sleep, or taking food for several days,

when he at length found relief. The second day of his distress, he came into our meeting house for the first time for many years, and during the morning and afternoon worship, such was his distress, that he ceased not to cry, What shall I do ? What shall I do ? It was thought that he uttered these words more than one thousand times, for it was almost perpetual, though he was frequently advised to try to compose himself. I never witnessed such a scene before. The extremities of his body were cold as death. In his countenance was depicted the most awful horrors, with wringing of hands, and writhing of body. What is singular in this case, he appeared not to be fully sensible until this day, what was the real ground of his distress. He now viewed himself an awful sinner, and God to be angry with him.

Our assembly was so large this day, that one fourth part, it was judged, did not get within the house, and the aisles were filled with people standing. A person who has not witnessed something similar, cannot easily imagine the awful solemnity, great agitation, and profuse weeping, without one careless spectator through the whole assembly. There were, besides the instance described above, as many as ten or twelve, making, by turns, nearly as distressing cries, while I addressed the audience, both parts of the day, from Matt. xxv. 46. *These shall go away into everlasting punishment, but the righteous into life eternal.*

Many other special circumstances might be mentioned. Of the aged ; one of whom rising of sixty years, who acknowledged he had not read in his Bible for ten years previous, has truly become as a little child, and now esteems the word as an invaluable treasure. Of the youth ; some of whom, though gay and vain, had been well educated, and regular in their morals, and attendance on worship. These have had such distress of mind, as to affect their nervous system in such degree, as to deprive them of their bodily powers, and to need help to leave the meeting-house. Some have been confined to their beds for several days, not able of themselves to sit up, while their cries for mercy were heard by their neighbours at a great distance. These

nervous affections have in all cases that have come to my knowledge, ceased with their distress of mind. Some have lost their distress several days previous to their obtaining satisfying evidence of their adoption. Some have had instant transitions from great agony of soul, to as great raptures of joy as were expressed by the Psalmist ciii. 1, 4. "Bless the Lord, O my soul—who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness, and tender mercies."

The converts have generally given good satisfaction in their relation of an evangelical experience; from rational views of their lost and helpless state, they were led to see that their recovery is only through grace in Christ Jesus. I have had messages to call me out of my bed at midnight, to ride several miles to witness these agonies, and pray with persons thus distressed. This work of conviction was preceded by an engagedness of the brethren to *set things more in order in this church*, respecting some of its delinquent members. Their labours were accompanied in a good degree with a spirit of prayer. The pleasing effect was, a general spirit of confession of faults one to another, and for omission of duties and neglect of covenant obligations.

This work has had a regular increase from the middle of June, until about six weeks since, when a decline seemed visible. Within about two weeks past it has revived, and we hope for a latter harvest. There has already been added to us by Baptism *fifty-three*. There are perhaps 20 others who are subjects of this work, and will likely offer themselves shortly, and the number is increasing almost daily.

One happy circumstance I will take the liberty to mention. In all this work there has not come to my knowledge one discordant note on the subject of principle or practice; neither has any other denomination been among us to attempt it. I am, however, sensible that we are exposed to the enemies of the church of Christ. "Offences will come." Hence the need of watchfulness, and constant vigilance, with an humble dependence on God, who must keep the city, or the watchman waketh in vain.

Brethren, pray for us, and for me in particular; it is my fervent desire that I may be suitably humble, while duly appreciating God's great goodness, in his repeated blessings to this church and people; and also that his Spirit may assist me, his unprofitable servant in his vineyard, to discharge acceptably the great work of watching for souls, as one that must give an account.

Be assured of the high esteem, and sincere Christian love of your unworthy brother in Christ,

ROSWELL BURROWS.

MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

The Executive Committee of the Massachusetts Baptist Education Society take pleasure in submitting to the Body they represent, and to the churches in general, the following Report.

The whole number of young men who have enjoyed your patronage the year past, is fourteen. The term for which two of them was received, has expired. The remainder, with the exception of two, have pursued their studies at the Maine Literary and Theological Institution, where they are still continued. Their deportment has been such as to afford in general, good satisfaction to your Committee, and their progress in knowledge as great, as might reasonably be expected. It has been our desire, that their literary course should not abate the ardour of their pious affections, and we indulge the belief that their situation and studies are highly favourable to devotion and to enlarged attainments in personal religion. A neglect or misimprovement by any of them, of the distinguished advantages which they enjoy, is an event to be deprecated by all.

We are sensible that a high degree of responsibility rests upon us in receiving young men to a participation of your sacred charity: But we must say, we think a

higher responsibility rests on the churches, to whom it belongs to approve or disapprove of such of their members as offer themselves for the gospel ministry. To them the character and deportment of the candidate are, or ought to be, very fully known. They have the best means of judging, not only of his gifts, but of the motives which prompt him to exercise them; and upon their testimony, in a great degree, must the decision of the Executive Committee be made up. Let the churches then, whose solicitude upon this subject is abundantly justified, pursue the means of guarding the sacred office, which are within their own power. Let them patiently and deliberately examine the claims and qualifications of *every candidate*, before they decide in his favour.

Although through the bounty of Providence, which calls for grateful acknowledgment, we have hitherto been able to meet the demands on the treasury, we cannot expect to do so for time to come, without vigorous and extensive exertion. It is not enough that the churches in this Association, and the Female Societies within the same limits, continue to replenish your funds with the fruits of their unwearied benevolence. If your present beneficiaries are to be continued, and others who have applied, admitted, we shall very much need the co-operation of sister Associations. The young men supported by you, have been received from the different States in New-England, without reference to the places of their nativity, or the churches to which they belonged. It will be deemed, therefore, a reasonable expectation on our part, that they will afford such assistance as is indispensable to the education of their sons of Zion. To give the most efficient aid, we affectionately propose that every church should consider it-

self an education society, and adopt the best measures which their wisdom shall suggest, to raise monies for the object.

That every encouragement might be offered to these extensive operations, we have devised, and caused to be published in the American Baptist Magazine, a system of combination, which admits even remote societies, to a full participation of influence in all your measures, according to the sums raised and transmitted by them. We do indulge a confident hope that these proposals and appeals will not be made in vain; but, that the churches in general, and Female Societies who have so often signalized themselves, will cordially and permanently afford their co-operation.

It gives us pleasure to state, that enlightened and spirited measures have been adopted in the District of Maine, to carry into effect this great object of our wishes. The Societies formed there more than a year ago, have not only sustained their own resolutions, but have been instrumental in diffusing a similar spirit, and awakening attention to the importance of ministerial education.

From the intelligence, zeal and activity of the Education Committee in the Warren Association, we expect much, as we do from some other Associations, who have embarked in this cause of God and his church. From the Middle, Southern and Western States, we receive assurances that active and well directed efforts are making in the cause of education. New Institutions are formed, and old ones revived, and the pleasing prospect is presented, through these numerous and continued efforts, that the number of able and faithful ministers will be greatly increased.

In behalf of the Committee,

LUCIUS BOLLES, Sec'y
Sept. 16, 1819.

Amount received by the Treasurer of the Massachusetts Baptist Education Society, since Jan. 1819.

1819.

Jan. 14.	By Cash from unknown Donor, by Dr.	
	Baldwin, - - -	5,00
21.	" of Israel Alger, - - -	1,00
27.	" of Dr. Jonathan Kittredge, - - -	3,00
March 4.	" from Rev. D. Sharp, presented by Females of his Church and Society, to constitute him a Trustee for life of this Society, - - -	50,00
May 25.	" from Bap. Church and Soc. Portland, by Dr. Baldwin, - - -	22,00
	" from Fem. Mite Soc. Framingham, by Rev. Mr. Train, - - -	10,00
	" from Rev. Lucius Bolles, - - -	6,00
June 12.	" from Messrs. J. & L. Clarke, - - -	1,00
26.	" of Mr. Marsh, from Students at Waterville, - - -	15,70
July 23.	" from Female Friends in Waynesboro' to constitute Mr. Sherwood a member of this Society for life, - - -	40,00
Aug. 1.	" from Readfield Male Ed. Society, - - -	25,00
	" " " Female Society, - - -	11,00
Sept. 13.	" from Mrs. Hobart, Ashburnham, - - -	1,00
	" from the 2nd Baptist Church and Society in Boston, - - -	202,50
	Donation from Dr. Baldwin in June, - - -	24,00
	By Cash from 3d Baptist Church and Soc. in Boston, - - -	66,00
	By Cash from Bap. Ch. & Soc. Haverhill, - - -	25,20
	" Newton, - - -	5,00
	" Weston and Framingham, - - -	10,00
	" Beverly, - - -	36,52
	" Salem, - - -	71,32
	" South-Reading, - - -	8,75
	" Marblehead, - - -	3,00
	" Methuen, - - -	5,00
	" Newburyport, - - -	8,80
	" Cambridge, - - -	109,36
	" West-Cambridge, - - -	3,65

By Cash from Children's Society in Miss Chaplin's School, Salem, by Miss Sally Hall, - - -	3,58	
" from Salem Female Ed. Soc. by M. Harris, - - -	64,00	
" from Gloucester Female Education Society, by Mrs. Hale, - - -	12,00	
" Norway and Paris Fem. Education Society, by Betsey Parsons, - - -	12,28	
" Juvenile Female Education Society, by Miss Betsey Bray, - - -	10,00	
" from Haverhill Female Auxiliary Education Society, by Mrs. Keely, - - -	24,36	
" Female Mite Soc. Charlestown, - - -	15,00	
" Danvers Fem. Aux. Education Soc. by Miss Goodale, - - -	26,93	
" Bap. Fem. Mite Soc. Dunstable, - - -	7,10	
" Westborough Fem. Mite Society, - - -	12,25	
" Rowley Female Cent Society, - - -	7,31	
" Bap. Fem. Ed. Soc. of Newton and vicinity, by E. Miller, - - -	53,08	
" Marblehead Fem. Ed. Society, - - -	20,00	
" from a Friend in Beverly, - - -	3,00	
" from Dr. Cyrus Hamlin, - - -	5,00	
" from Gentlemen and Ladies in the Rev. Mr. Bolles' Society, Salem, to constitute him a Trustee for life, of the Mass. Bap. Ed. Society, - - -	50,00	
" from Mr. Samuel Chamberlain, - - -	1,00	
" from Mr. John Whipple, Jr., - - -	1,00	
" from the Baptist Auxiliary Society of the Young Men of Boston, - - -	270,00	
" from Fem. Mite So. Warren, (R.I.) - - -	10,00	
Nov. 8.	" from a Friend in Hingham, - - -	3,70
22.	" from a Lady, by Mr. Sharp, - - -	1,00

1372,19

E. LINCOLN, Treasurer

Obituary.

DEA. DANIEL TRABUE.

DIED in Virginia, Powhatan County, Feb. 2, 1819, in the sixty ninth year of his age, Mr. Daniel Trabue, deacon of the Baptist church, under the pastoral care of Rev. Benjamin Watkins.

Mr. Trabue was born Oct. 14, 1750, in the county of Chesterfield, State of Virginia. His parents, though in comfortable circumstances, too much neglected his early education. He was brought up to the common business of farming. While a youth he experienced much concern about the state of his soul; but when he arrived at the age of manhood, the cares of the world in a great degree engrossed his attention, and his distress gradually wore away, until he became very thoughtless and unconcerned. In this state of mind, he remained until he was thirty years of age, at which time he was visited with a long and distressing sickness. During this languid state, his convictions returned, and he became again greatly concerned about his soul. He was led at times to conclude, that the day of

grace was over. But in the course of his confinement he obtained a comfortable hope in the mercy of God. The application of the following words gave him great comfort and consolation: "For I know that my Redeemer liveth." He was now enabled to rejoice, and bless God for redeeming grace, and dying love.

After being restored again to health, he was led by a sense of duty to offer himself to a Baptist church for membership. He made a solemn declaration of the goodness of the Lord, and of his faith in Christ, and was accordingly baptized, and admitted a member. A few years after, he married a young lady of the same communion, by whom he had seven children.

Not long after his public profession, he was called by the church, and ordained to the office of a deacon. In discharging the duties of his office, he was ever faithful, and hence obtained a good degree, and great boldness in the faith which is in Christ Jesus.

His children whom the Lord gave him all died young, excepting two

daughters. These were both married, but have since deceased, leaving each two children. Thus was this good man at length bereaved of all his children. The four grand-children above named are all living. God grant that they may inherit the piety of their venerable ancestor.

He lingered several years with a *consumption*, which affliction he bore with much patience and christian resignation, until the 2nd of February last, when he calmly fell asleep in Jesus, without even a struggle or a groan.

This valuable brother was a professor of religion upwards of 30 years, during which time he maintained a pious, godly character, before a gain-saying world. At the same time he manifested a most ardent and unshak- en friendship to the cause of Christ. The Lord prospered him, and he became rich in this world's goods. He

was also "rich in good works," for he possessed a liberal soul. He was not only kind to his friends and neighbours, to ministers and to the church of God, but a few years before his death, he built, as an offering to the Lord, *a most elegant Baptist Meeting House*, entirely at his own expense. This house, which is well finished within, he has ordered in his Will, to be painted without, to preserve it from the weather; and also that a stove be procured for the benefit of the congregation. Well may it be said of him, as of the Centurion of old, "He loved our nation, and hath built us a synagogue."

He has also bequeathed to the church whereof he was a member, three hundred dollars, as a token of his best love. Ten such men would have saved Sodom! What an invaluable blessing are such characters to this ungodly world!

Ordinations, &c.

Ordained at the Baptist Meeting House in Hampton, (Con.) on Thursday, Oct. 28th, Mr. John Paine, to the work of the gospel ministry in that place; and also at the same time, brethren Asahel Elliot and Gurdon Robinson, to the office of deacons. Mr. William Palmer delivered a discourse, founded on 1 Tim. iii. 1. This is a true saying, If a man desire the office of a bishop, he desireth a good work. Mr. James Grow offered up the consecrating prayer; Mr. Jonathan Goodwin gave the charge; Mr. Ezek Brown presented the right hand of fellowship, and Mr. Nichols prayed at the ordination of deacons.

On Wednesday, Nov. 3d, a church was organized at Randolph, by the name of the North Baptist Church in Randolph; and a neat and convenient new Meeting House, erected by said church, was opened for public worship. The services commenced by an anthem; after which the reading of appropriate portions of scripture and dedicatory prayer by Mr. Elisha Williams; Sermon by Mr. Daniel Sharp; address and hand of fellowship to the church, by Dr. Baldwin; Mr. Joel Briggs by prayer commended the Church to the divine protection. After an anthem

was sung, Mr. Shubael Lovell made the concluding prayer.

In the afternoon, brother Warren Bird was set apart by ordination to the work of an evangelist, and the solemn services of the occasion were performed in the following manner:— After an anthem was sung, Dr. Baldwin addressed the Throne of Grace; Mr. Wm. Gammell preached the sermon; Mr. Daniel Sharp made the ordaining prayer; Dr. Baldwin gave the charge to the candidate; Mr. Flavel Shurtleff presented the hand of fellowship; Mr. Samuel Wait offered the concluding prayer. The services were performed with christian solemnity, in the presence of a numerous, respectable, and attentive auditory.

On Lord's-day evening, (Nov. 7,) a Sermon was delivered at the Second Baptist Meeting House in this town, by Dr. Baldwin, before the Boston Baptist Foreign Mission Society, from Matt xxiv. 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." An appropriate introductory prayer was made by Mr. Sabine. The discourse was well adapted to the occasion, and calculated to

quicken and encourage a well directed missionary zeal. A generous collection for the mission was made, amounting to 101 dollars, 62 cents.

After the delivery of the Sermon, at the time and place above named, Mr HENRY J RIPLEY, of Boston, was solemnly ordained to the important work of preaching the gospel, and administering its ordinances. Mr. Ripley is a native of Boston, and a member of the 2d Baptist church. He graduated at the University of Cambridge, 1816, and has studied the usual term at the Theological Seminary at Andover.

The ordaining prayer was offered up by Mr. Bela Jacobs; the charge was given by Mr Elisha Williams; the right hand of fellowship was presented by Mr. Daniel Sharp, and the concluding prayer by

Mr. Wm. Collier. The exercises were highly interesting to a crowded and attentive assembly.

We are happy to state that Mr Ripley received an invitation from a Missionary Society at Savannah, (Geo.) to devote several months to the preaching of the gospel to the destitute in the southern States and has accepted the invitation, and embarked for that important service. His respectable talents, and enlightened piety, qualify him for the arduous undertaking. We hope the prayers of his christian brethren will follow him, and that the blessing of many, who are ready to perish in unbelief and ignorance, will come upon him, in the faithful discharge of the duties of a Missionary and Christian Minister.

Monies received by the Treasurer of the Baptist Board of Foreign Missions.

1819.

Aug. 13.	Rev. William Sturges, Female Cent Society, Kinderhook, Columbia County, N. Y.	12,45
16.	Dea James Loring, Boston, F. M. S.	400,00
	James Conant, Esq. Vermont, F. M. S.	150,00
25.	Rev. Jesse Mercer, Powelton, Georgia, F. M. S.	100,00
Sept. 15.	Rev. David Benedict, Warren Association,	13,59
27.	Mr. William Plumber, Poughkeepsie, Mid. Dist. Society,	100,00
Oct. 1.	October Quarter Interest of Public Stock,	314,23
29.	James H. Linsly, Esq. Canaan County, donation,	5,00
31.	A. Forbes, Esq. Vermont & New-Hampshire Union Society,	200,00
	Rev. Elijah Huntington, Barry Association,	28,33
	Jesse Mercer, Powelton, Geo. a bequest,	100,00
Nov. 2.	Messrs. M. & W. Harris, Oxford, F. M. S.	21,84
	do. Female Society, Hebron,	16,85
	do. Baptist Chh & Society, Sumner,	13,61
	do. do. Cumberland County,	22,52
	Rev. Roswell Burrows, Stonington Union Association,	6,00
	do. 2nd Baptist Church, Stonington,	9,75
19.	Rev. Romeo Elton, Second Baptist Church, Newport, R. I.	5,00
	Rev. Joy Handy, Female Society, Fredonia, Chautaugue County, N. Y.	43,25
	Rev. Emory Osgood, Black River Association,	76,00
	do. Collections on a late Tour,	49,67
	do. on account of Luminary,	15,33
Dec. 9.	Rev. Anson Sha, Ontario County, F. M. S.	103,90
	Rev. Solomon Goodale, Genesee, do.	112,00

JOHN CAULDWELL, Treas.

190932

To Correspondents.

The account of the Maine Education Society came too late for insertion in this number.

We hope that our worthy correspondent will not allow "to-morrow and to-morrow" to return without fulfilling his intentions. We concur in his opinion, that it is generally best to insert communications entire without dividing them.

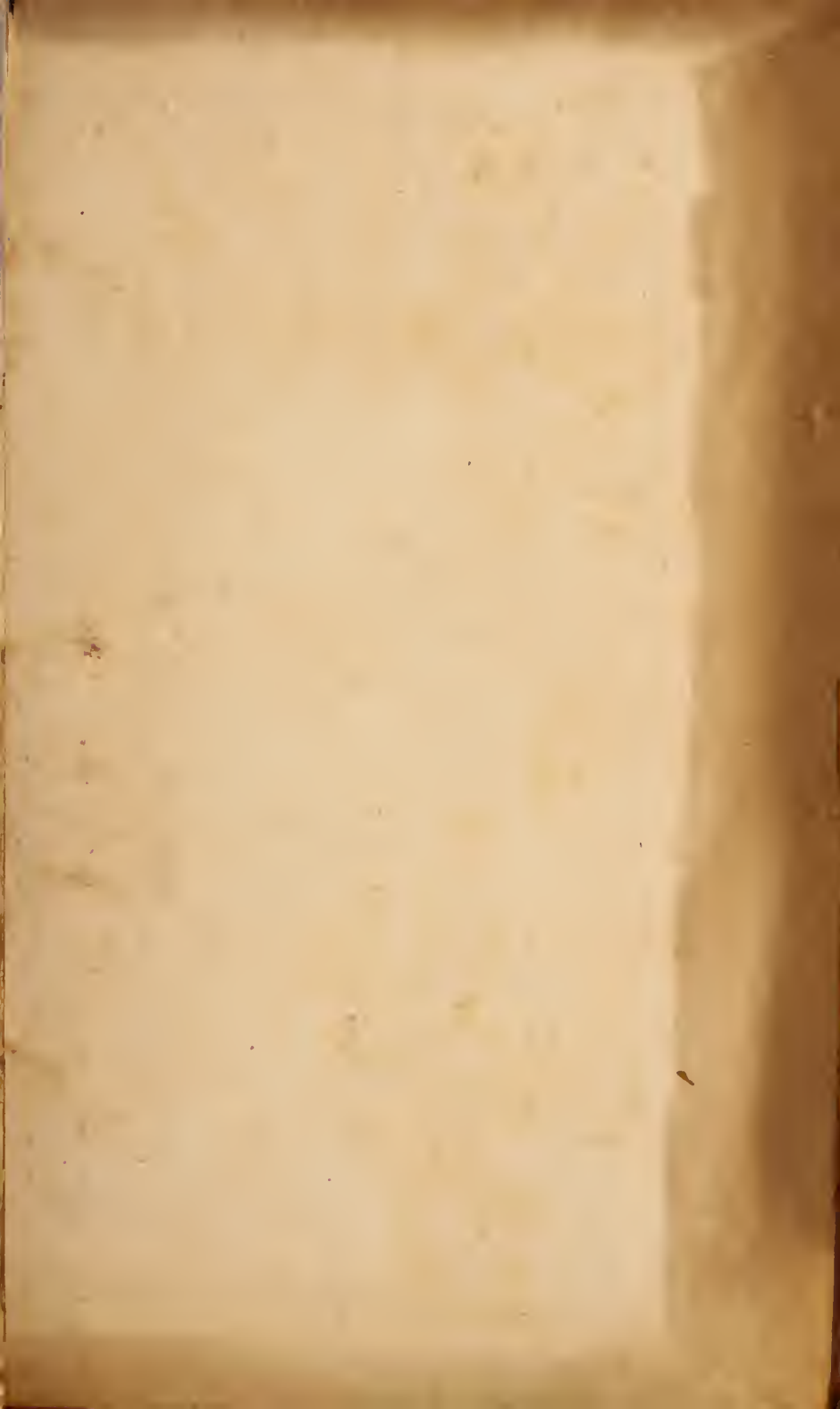
Communications have been received from India, from which extracts will be given in our next. Our correspondents, we hope, will continue their favours.



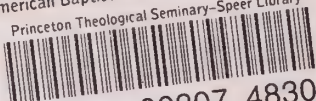
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